THE

CRITICAL REVIEW.

JUNE, 1803.

ART. I. — *The Grenville Edition of Homer, continued from p. 12 of our last Volume.*

BEFORE we resume our account of the text of the Grenville Homer, it may be of some use to give a short outline of the state of the ancient ΑΟΙΔΟΙ, and to hazard a few notices upon the manner in which those Heroic Ballads have been conveyed to us.

In the early ages of Greece, the historian and the bard were united; and the popular ballads of the ΑΟΙΔΟΙ, like those of the *scalds* of the *north countrie*, preserved the rudiments of real events embellished by fancy. Amongst the various means of 'showing pastime' at the entertainments of the great, who, fond of the tales of other times,

> ——— 'call'd for harp and song,
> And pipes of martial sound—'

this order of men was frequently introduced, who chanted, by 'fits' or 'intermissions,' the feats of ancient prowess, fomenting and refining a martial spirit, and exciting those strong sensations of delight, which are felt only by untutored minds. Homer, who is described as a 'poor eyeless pilgrim,' recited, probably 'for small earnings and good cheer,' his poetical effusions to throngs of admiring villagers or citizens.

> Τοῖσιν δ' ἐν μέσσοισι παὶς φόρμιγξι λιγείῃ
> Ἱμερόεν κιθάριζε—

and, wherever he went, his character must have procured him hospitable reception: for

> ——— 'what land so savage,
> Where minstrels cannot practise their lov'd art
> In honour'd safety?'

And his great celebrity seems to have laid the foundation of a native minstrelsy, which successively acquired reputation and subsistence, by exhibiting their diverting talents at festivals and banquets, and by greeting the victor on his exploits at the public games. Hence Simonides—

> Παρ γὰρ ἦν καὶ ἀοιδὸς ἀνὴρ—

we are told,

> 'Circumire cœpit urbes Asiæ nobiles,
> Mercede acceptâ, laudem victorum canens.'

Though these fragments of genius were scattered abroad by their heedless parent among his countrymen by piecemeal only, yet their merit seems to have ensured their permanence[1]: they were learned in childhood with quickness, and preserved with purity: they were the amusements of youth, and the delight of age.

Previous to their being collected, his 'doings' are likely to have suffered material injuries from time, and not a few from interpolation: succeeding minstrels would make no scruple to alter each other's productions to suit their own convenience, or the humour and prejudices of their audience. The compilers, however, were as faithful as the mutilated state of their materials would admit. The pieces most approved were selected, and combined into such forms, as, according to their ideas, were most excellent: some passages, which, they were apprehensive, might discredit the bard, were neglected or suppressed; some conjectural supplements were attempted through an anxiety of rendering them more complete; and some insertions were made for political purposes.

We will not dispute the probability of this matchless minstrel availing himself of preceding models, which might have been transmitted to his age by successive songsters; but we can by no means accede to the wild supposition of WOLFIUS[2], that the compositions attributed to Homer were made up of the scraps of different rhapsodists of different ages. Hunc virum e scriptis ejus, postea epistolarum officio cognitum, unum in primis exterorum accuratæ literarum scientiæ caussa magni faciebat [RUHNKENIUS]; ejusque Prolegomena Homerica tum recens allata, singulari cum voluptate legit, etiam ubi ab eo dissentiret: velut in ea disputatione, quæ magnam libri partem complectitur, qua ostendere conatur, Homeri carmina, non ab uno sed pluribus poëtis, variis ætatibus composita, non nisi rhapsodorum memoria cantuque servata, ignoto adhuc apud Græcos scribendi usu, Pisistratidarum demum ætate scripto mandata esse. Hanc sibi opinionem non probari aiebat Ruhnkenius: at vehementer probari designatam egregie viam carminum Homericorum ad criticam scripturæ auctoritatem restituendorum[3].

The characters of the persons, from whose memories those traditionary songs were taken, and of those critics who incorporated them, cannot *now* be discussed; the inquiry is hopeless, and calculated only to infuse general distrust. 'True fortitude of understanding consists in not suffering

[1] Many papers of the learned and pious archbishop Wake were purchased at a chandler's shop.

[2] Prolegomena, p. xxxix.

[3] Wyttenb. Vita RUHNKEN. p. 214, 215.

what we know to be disturbed by what we do not know [4].' We know that the uncertainty of the compilation is not connected with our inquiries, and cannot affect our conclusions; and we also know that we have the poems of Homer pretty nearly in the same state as they existed in the times of Plato, Sophocles, and Pindar; and, for our own part, we entertain no sanguine hopes of understanding him better than they did. They had λέξεις Ὁμηρίκαι [5], as we have glossaries to elucidate Chaucer.

We do not think that any very signal alterations were introduced during the many revisals which they afterwards underwent. Certain lines, which appeared to be displaced, have been in some copies transposed: others have been retouched, or enlarged, or repeated in different places, to repair a breach: and particular words of Homeric growth might have been elbowed out of the text, or vamped up in forms less antiquated and uncouth: yet *veteris servant vestigia formæ;* and though transcribers, from the date of that immaculate copy τῆς ἐκ τοῦ νάρθηκος, down to the Grenville edition, have been perpetually altering the appearance of the text, by reducing the orthography to the standard of their own times;—still we contend, that the intrinsic alterations have been over-rated; and assert, that the poetic glory of the Mæonian bard has burst through the obstacles of time, and rolled down to us with a lustre little abated. His Muse,

Ἐκ γλυκεροῦ στόματος ὅπα λειριόεσσαν ἵεισα,

teaches the nerves to thrill, and opens the minutest avenues of the heart. When the shout of war pierces the ear, she exhibits, in the heroic pride and the gloomy grandeur of the dauntless Hector, the loftiest attitude of human nature; and when she 'sings the song of peace,' and displays the soft unbendings of private life, her solemn-breathing sounds

'Rise like a steam of rich distill'd perfumes,
And steal upon the air.'

Yes; the everlasting verdure of Homer's laurels had nothing to fear from the fulminations of ancient criticism. From him, as from a fountain, gushed those refreshing streams, which fertilised the most dreary sterility, and clothed it with the most beautiful verdure. And he continues, to the honour of our age and country, to be saluted by those, who have music in their souls, πολυΐστωρ, θεῖος Ὅμηρος, to whom, as to their source, 'other stars' repair, and 'in their golden urns draw light.' He is, indeed, every where secure of those feelings of excellence coëval with human nature, with which he instantaneously penetrates every reader, and which render

Μουσᾶν φέγγος Ὅμηρον, ἀγήραντον στόμα κόσμου.

[4] Dr. Paley's Natural Theology.
[5] Athenæus, IX. 383. B.

We will close this small but feeble effort to speak the praise of a work which time has never equaled, with the decision of a critic, whose footsteps we follow with deference: 'Tanta veterum criticorum religio fuit in Homeri carminibus tractandis, et ad posteritatem transmittendis, ut non, nisi rationibus bene subductis, et verecundia, quæ juvenilem inprimis ætatem decet, ad divinum opus castigandum accedam[6].'

Il. E.

Most of the alterations introduced into the text of this book are judicious.

64. ἰκ θίσφατα] ED. PR. and Schol. br. which elucidate θίσφατα; not ἰκθίσφατα. A similar decomposition has been admitted elsewhere, and upon good authority; Il. B, 99. 150. 211. E, 162, 332. 663. 824. Z, 396. 425. H, 334. N, 485. Π, 13, 96. 223. 252. P, 207. Σ, 94. 492. X, 444. 479. Ψ, 377. Ω, 400. 705. Odyss. Γ, 81. T, 48. Φ, 290. Why has it been neglected in Il. Δ, 230. M, 318. Odyss. A, 247 ?—The editors have also renewed some well-established combinations: Il. N, 477. Σ, 24. T, 118. Ψ, 159. 160: they might have added ὑπηοῖοι, Θ, 530; as, Odyss. P, 25.

μή με δαμάσσῃ
Στιβὴ ὑπηοίη. Toup. in Suid. v. iii. 183, 4.

Il. E. 141. ἀγχιστῖναι] Od. X, 118. ἀγχιστῖνοι, MS. Harl.; whereas, in Ω, 180. 448, ἀγχιστῖνοι, which does not tarnish the text of the Grenville Homer. In Il. P, 361, ἀγχιστῖνοι. Upon whose testimony? We have examined the early editions, and Cod. Ven.—but to no purpose: ἀγχιστῖνοι MSS. Harl. 1771. 5600. 5693. ἀγχιστῖνοι MS. 5601.; but we cannot appeal to it: we suspected that the common lection might have been altered from analogy; but the advertisement to the reader relieved us from this surmise: 'Textum editionis Clarkianæ, utpote a recentioribus fere omnibus receptum, sequi destinavimus. Interea inter imprimendum oculis obversabantur nonnulla, quæ facile in melius immutari posse videbantur; præsertim cum ex editt. Ernestiana et VILLOISONIANA, et ipsam quoque intra Academiam e Codice MS. in Bibliotheca Collegii Novi adservato, qui quamplurimis in locis a vulgato textu discrepabat, at mire nonnunquam cum Lectionibus VILLOISONIANIS conveniebat, nova subsidia, quæ Clarkio ad manus non erant, ultro sese offerebant. His adjuti obiter nonnulla emendavimus, sed nihil quicquam sine justa auctoritate.' If this word of nought has been removed upon the evidence of that excellent document Cod. MS. Coll. Nov. or of Wolfius's ed. Halis 1794[7], it should not have been concealed.—We applaud αὐτὸν, Il. X, 110: it is alluded to in Wolfius's Prolegomena, p. xxxiv.; and we should be highly gratified with an additional voucher. αὐτῷ MSS. Harl. 1771. 5600, 5601. αὐτὸν MSS. 5693.

Of two hundred and sixty-five deviations from the text of Dr. Clarke's edition of the Iliad, we found two hundred and forty-one countenanced by the text of Wolfius. Il. F, 273, is too trifling to be termed a variation; and this unconscious coincidence, occasioned by

[6] Ruhnk. Ep. Crit. I. p. 56. ed. nov.

[7] We have not his last edition of the Iliad.

the editors drawing from the same source (Cod. Ven.), enhances the value of the Grenville Homer; and, of the twenty-four remaining variations from ed. Wolf., three, we humbly presume, might have been adopted. Il. A, 342 (X, 5.). B, 287. Ω, 24: the two former we have specified: the last shall be mentioned in its place; and the rest, which are also in Clarke, have been prudently rejected. Wolfius, however, has made compensation for this oversight, by inserting in the text, or recommending in his Prolegomena, the following lections, which the editors of the Grenville Homer have passed unobserved:—Il. A, 91, Ἀχαιῶν. 157, σκιόωντα. 241, τότε δ' ἴυτι. 447, ἱερὴν. 522, μήτι. B, 266, ἴκφυγε. 293, ὅτ'. 436, ἐγγυαλίζει. 462, ἀγαλλόμενα. 865, Ταλαιμένεος. Γ, 220, ζάκοτόν τέ τιν' ἔμμεναι. 352, δαμῆναι. 362, αὐτῇ. Δ, 24, Ἥρῃ. 170, πότμον. 235, ψευδέσσι. 426, ἴον. 435, ἀκούουσαι, ED. PR. Eustath. p. 493. l. 33. (Il. Σ, 53. Odyss. T, 204.) E, 159, νίας MSS. ED. PR. Eustath. 534. 10. 272, μήστωρι Proleg. CCXLIII. 297, ἀπόρουσε. 881, ὑπερφίαλον. 903, περιτρέφεται MS. Harl. 1771. Herodian. ap. Eustathium 620, 14. Hesychius, Toup. Emend. in Hesych. III, 355. In Theocr. Idyl. xxv, 106. Brunck has edited στρέφε see Valck. ad Herodot. IV, p. 284. Casaub. ad Athen. VII, p. 549. Z, 76, μάντις τ' οἰωνοπόλος τε. 288, Ἥ δ' εἰς οἶκον ἰοῦσα παρίστατο φωριαμοῖσιν. 380. 385, ἰῦπλοκάμου. H, 73, δ' ἐν γὰρ ἔασιν. 240, δηΐων. 277, μίσσῳ. 284, Ἕκτορι. 420, ὠτρύνοντο νέκυς. 481, πιέμεναι. Θ, 4, ὑπὸ. I, 128, ἀμύμονα. 132, Κούρη Βρισῆος ἐπὶ δὲ μεγ' ὅρκον ὀμοῦμαι. 235, Ἕκτορος ὧδε κῦδος Ὀλύμπιος ἀυτὸς ὀπάζει. 317 (et P, 148.), ἐπ' ἀνδράσι. 509, εὐχομενοῖο. 632, φονῆος. 680, ἐν Αργ. K, 57, κείνῳ γάρ κε μάλιστα πιθοίατο. 105, ἐκτελέει. 256, νηΐ. 341, Οὗτος τις. Λ, 51, μέγ' ἱππῆων. 76, Σφοῖσιν. 466, φωνή. M, 343, Λίαντα. 382, χείρισσ' ἀμφοτέρῃς ἔχοι. N, 384, ἦλθ' ἐταμύντωρ. 485, ἐπὶ θυμῷ. 791, Πολυφήτην. Ξ, 148, ὅσσον δ' ἐννεάχιλοι. 168, τὴν. 173, κατά. 223, μίσσῳ. 235, ἰδίῳ. 414, πληγῆς. 506, ὑπὸ τρόμος ἔλλαβε γυῖα. 459, δ'. O, 24, θυμόν. 114, δ' ἔπος ἤυδα. 252, ἴξεσθαι. 379, κτύπον. 394, ἀκισμαθ' ἵπασσι. 510, αὐτοσχεδίην. Π, 510, αὐτόν. 633. ὁρώρει. 636, βοῶν εὖ ποιητάων. P, 266, τέσσῃ ἄρα τρῶες ἰαχῇ ἴσαν. 365, φόνον. Σ, 63, ἰδοίμι. 207, ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰθέρ' ἵκηται. 405, ἴσαν. 606, ἀμοιβηδόν. 531, ἱεράων. T, 95, Ζεὺς. 386, αὖτε. Υ, 35, κίχασται (as Δ, 131, λίξεται). 308, παίδων παῖδες. Φ, 126, ἐπαΐξαι. 265, οἰμήσειν. 454, τηλεδαπάων. 493, ὕπαιθα. 558, Ἰδηῖον. 587, δὲ καὶ. X, 59. ἐλίησον. 326, μεμαῶτα. 416, κηδόμενόν περ. 468, βάλε δίσματα. Ψ, 280, κλέος. 287, ἄγεσθεν. 361, δρόμους. 362, ἵππων. Ω, 526, ἀχνυμένους. 636, παυσώμεθα, &c. &c. &c.: and these are but scanty gleanings of Cod. Ven.

153. δὴ τείρετο.] MS. Harl. 1771. The augment seems to have been in a precarious state in Homer's time; which probably induced Aristarchus to banish it, if possible, from the Iliad and Odyssey. Hence, in Il. A, 2. X, 422, he read ἄλγεα θῆκε—A, 96. Ω, 241, ἄλγεα δῶκε. 464, μῆρα κάη καὶ σπλάγχνα πάσαντο. 598, οἰνοχόει, Ἀρίσταρχος Schol. A. L. 611, ἔνθα καθεῦδ' indeed, κάθευδω is one of those verbs which did not assume the augment in Attic tragedy; Il. Δ, 213, ἵλκεν Schol. A. B.; Odyss. E, 223, πόλλα παθὼν καὶ πόλλα μόγησα. This vestige of old Greek is restored in Il. B, 95. I, 177, Odyss. Φ, 188, and might have been revived. Il. B, 269, ἀπομόρξατο. MS. Harl. 1771. Etym. M. 129. 6. E, 798, ἀπομόργνυ MSS. Harl.; as 416, ὁμόργνυ. ibid. 425, κατεμύξατο. καταμύξατο φησι (Ἀρίσταρχος) διὰ τοῦ α. Schol. B. 'Atqui,' adds professor Heyne, whose unwieldy edition

of the Iliad has at last reached us, 'ἀμύσσειν jam vidimus A, 243.'—Well! and may it not be collected from Schol. B, that Aristarchus derived it from ἀμύσσειν, not μύσσειν? καταμυξατο MSS. 1771. 5600. κατεμύξατο MS. 5693. Z, 51, ὄρινε—Schol. B. H, 420, ὀτρύνοντο νέκυες] Ἀρίσταρχος O, 657, οὐδὲ κέδασθεν Cod. Ven. H. Steph. de Soph. imitat. Hom. p. 95. T, 393, ζεύγνυον. E, 106, ὡς φατ' ἐπευχόμενος, MS. Harl. 5693. Eustath. 528. 17, as well as in the text; MSS. 1771. 5600, 5601. retain ὣς ἔφατ' εὐχόμενος with the interlineary gloss καυχώμενος· ibid. 121, ὡς ἔφατ' εὐχόμενος] ἡ διπλη[8], Schol. A. from which we infer that there was a variation, which must have been ἐπευχόμενος: now εὐχόμενος signifies *praying;* as Il. B, 401, εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος. 411, τοῖσιν δ' εὐχόμενος MSS. Harl. Cod. Ven., and ought to have been the text of ed. Gren.; whereas ἐπευχόμενος is expressive of boasting, as E, 119.

Ὅς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
Δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.

Hence the text of E, 121, ought to correspond with that of 106. We will remind our readers of a beautiful restoration of the augment to a poet, who never rejects[9] it. Aristoph. Lys. 519. Brunck has published from MSS.

Ὁ δ' ἐμ' εὐθὺς ὑποβλέψας φάσκειν ἐν εἰ.—'I should rather read
Ὁ δ' ἐμ' εὐθὺς ὑποβλέψας ἂν εφάσκ· εἰ.—' PORSON.

Il. Ξ, 171, κάθηρεν] τριτην απο τελους εχει την ὀξειαν απο θεματος του καθαιρω· ὡς ουν απο του μεγαιρω, εμιγηρε, και ποιητικως [Il. Ψ, 865.] μίγγηρε γαρ οἱ τοτ' Απολλων· οὑτως εκαθηρε, καθηρε. Schol. A.

E, 423. ἅμα σπέσθαι MSS. Harl. 1771. 5600. 5693. Odyss. Δ, 38. MSS. Harl. Vespas.; the metre of this line was violated for the same reason as of that in Virgil, Æn. VI, 686.

Venisti tandem, tuaque EX-spectata parenti
Vicit iter durum pietas!

and did Anchises seriously expect to see his son enter πύλας Ἄϊδαο—'manacled with membrane, joint, and limb?'—

Why did they not also efface, Æn. VIII, 424, Brontesque, Steropesque, et nudus membra Pyracmon? as well as Ec. V. 68. Craterasque duos statuam tibi pinguis olivi.

Odyss. Ξ, 32, ἔνθα κεν ᾧ παρὰ σταθμῷ] πὰρ. σταθμῷ Eustathius 1749. 15. as Odyss. K, 62, ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν——Il. N, 713, σφὶν σταδίῃ]—σφὶ σταδίῃ Cod. Ven. et Schol. Λ, 753, διὰ σπιδέος Cod. Ven. Odyss. Λ, 538. κατὰ σφοδελὸν λειμῶνα Eustath. 1698. 22. Etym. M. in v. Apoll. Rhod. IV, 1407. λίγα στένον MS. Guelferb. Schol. ad Soph. El. 286. fol. 51. b. Αἰσχύλος· Οἵ τε στυαγμοὶ τῶν πόνων ἰρείσματα. Br. in edd. οἵ τοι—Euripides Ion. 1179. οἰνηρὰ ΣΚΕΥΗ μικρὰ, μεγάλα δ' ἐσφέρειν. Our illustrious professor[10] told the late Mr. Wakefield that σκεῦος was never used in this sense by the tragic poets: this hint pointed out the proper route, by which that indefatigable editor pursued, and in course recovered, the absconded term τεύχη, with which the son of Mnesarchus had been *privately* favoured

[8] Would the Schol. of that noble MS. Townl. enable us to repair this gloss?

[9] Quod ait Brunckius, quædam esse verba, quibus solenne sit augmentum abjicere, verba ea, quæ augmentum nunquam habuere, abjicere non possunt. PORS. Supplem. ad Præf. (D)

[10] '—ne dicam id, de quo verissime monuit me Porsonus, vocem σκεῦος non esse tragicorum. Wakefield in Eur. Ion. 1198.

long before the existence of the Sylva Critica, or the 'Tragœdiarum Delectus.'

Esteeming every atom of information, which tends to give us correct notions of quantity, a subject of gratitude to those who communicate it, we relinquish, with Santenius's leave, Æn. XI, 309, as an interpolation. So far from attempting to reduce Horace's *Sermones* to this canon, we have long applauded Schrader's conjecture on Serm. I, 11. 22. which we think justly termed by Ruhnkenius verissimam correctionem. PRAEF. ad Lex. Lat. Belg. Schell. P. xiv. We read with proper allowances Muretus's false quantities—Hieronymus Balbus's numerosaquĕ stagna—mœniă structa—marĕ scindere, &c. Nor do we 'disparage those who have fallen into the common error[11]:' but, when conductors of youth stubbornly persevere in it against conviction, urge dangerous and doubtful precedents in its defence, and even vilify those who would reform it, we cannot help lamenting the ungraceful manner with which most men submit to truth, and the cold steady cruelty with which offended bigotry persecutes the serious inquirer. Such reflexions would excite in our breasts a powerful feeling of anxiety, if we were not cheered and refreshed with the recollection of a Burney, a Raine, a Goodall, and a Cherry, who speak comfort to our dejected spirits.

The verse from Ovid's Art. Am. II, 659, is diseased: it occurs in a passage which is evidently borrowed from Lucret. IV, 1153, who also is much indebted to Plato, Polit. T. II, p. 474, ed. Steph. transcribed by Plutarch V. II, p. 474, [V. II. p. 48. ed. Bryan] and imitated by Th. Idyl. X, 26, &c. and is read, according to the majority of editions, Si pæta est, Veneri similis: si flava, Minervæ. The more early editions—Si crasia, si parva: Pæta, as well as flava, is itself an hypocorism: 'Strabonem Appellat pætum pater'—Hor. and consequently inadmissible here. Crassa and parva are too degrading: this impropriety did not elude N. Heinsius, who is hailed by RUHNKENIUS, 'Poëtarum Latinorum sospitator[12]:' he very happily restored from MSS.—Si qua Straba est, Veneri similis, si *RAVA* Minervæ:—Pseudo-Petron. Satyric. c. lxviii. 'Si strabosus est, non curo: sicut Venus, spectat.' This emendation Larcher (Mem. sur Venus, p. 131.) applauds, not recollecting that *Bentley*, ad Hor. Serm. I, iii, 47, had reinstated the original reading, without violating the metre—'Si straba sit.'—On the authority of the preceding verse, we once suspected that Met. IV, 130, ought to be read—Doluit successu RAVA virago, instead of flava, and that the Homeric epithet γλαυκῶπις tended to establish it. On second thoughts, we abandon the conjecture, as totally unnecessary.

Mr. Knight, in his Anal. Essay on the Gr. Alph. p. 30. (1) 'pronounces the Margites to have been a forgery; because in one of the three lines quoted as authentic by Plato (Alcib. II. p. 457.) and Aristotle (Hθ. Eυδημ. V. c. 7.) and mentioned Poët. (p. 12. l. 2. Tyrwh.) we have a compound verb with the augment upon the preposition (ἐπίστατο); which Homer's grammar did not admit. RICH. BENTLEY, however, in his answer to Middleton, p. 28. does away the objection to the former part of the line by quoting Ὃς μὲν ἐπίστατο πολλὰ,—

[11] BENTLEY's Pref. to his Answer to Boyle, XCI.
[12] Elogium T. Hemsterh. p. 14.

Il. Ψ. 705. Πολλὰ δ' ἐπίστατο ἔργα] Eustath. 1325, 23. Τὸ δὲ ἐπίστατο παρ' Ὁμήρῳ μὲν, οὗ ἔχει· οἱ δὲ μετ' Ὅμηρον, καινότερον ἠπίστατο φασιν, ὁμοίως πως τῷ ἠδύνατο, καὶ ἤμελλε, καὶ διηκόνησε, καὶ τοῖς τοιούτοις.

227. ἀποδήσομαι should not have given place to ἐπιδήσομαι, nor, 297, ἀπόρουσε Eustath. Cod. Ven. and Schol. to ἐπόρουσε.

247. μεγαλήτορος]—μὲν ἀμύμονος ed. PR. Schol. A. MSS. Harl. Trin. Coll. C. C. C. Cantab.—this conformity is too remarkable to be slighted.

255. ἐπιδαινέμεν] ἐπιβήμεναι MS. Harl. Eustath. Schol. Lasc. in Soph. Tr. 7.; this inflexion is more Homeric.

273. ἀροιμεθα κεν [Κἄν is not used in Homer. Why was not Cod. Ven. also followed Θ, 196. εἴ τοῦτό κε λάεσιμεν, εἰλπεόμην ΚΕΝ Ἀχαιούς?

311. ἀπόλοιτο] Schol. Townl. ad Il. B. 215. Εἰσαιτο εὐκτικὸν ἀντὶ ὁριστικοῦ τοῦ ἐδόκει, ὡς τὸ· καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης. Καὶ νύ κεν δὴ τανύσειε βίῃ τὸ τέταρτον ἀνέλκων. [Od. Φ, 128] PORS. ad l.

337. Ἀδληχρήν·] Much as we revere the erudition of VALCKENAER, we cannot assent to the result of his investigation of what is denominated the intensive power of A. χεῖρα ἀδληχρὴν denotes a hand not formed to sustain the *assaults* of war: τείχεα ἀδλήχρα, θ. 178, walls unfit to withstand the impetuosity of Hector; and θάνατος ἀδληχρὸς, Od. Λ, 134, the dissolution of a person not experiencing the agonising pains of premature departure, but, ripe in years and virtue, dropping into the grave 'like a shock of corn in his season:' animam senilem mollis exsolvens sopor—see particularly Cic. de senect. xix. [13], and Schol. A. ad Il. Θ. 178. In Soph. Tr. 106, ἀδακρύτων denotes, incessantly streaming with tears; and Ant. 88, πότμον ἀδάκρυτον, a fate exciting tears never to be exhausted. Il. Λ, 155, ἀξύλῳ ὕλῃ] ἀφ' ἧς οὔθις ξύλίσατο, Schol. A.; Callim. H. in Cer. 26.

Τὴν δ' αὐτῷ καλὸν ἄλσος ἐποιήσαντο Πελασγοὶ
Δίνδρεσιν ἀμφιλαφές· διά κεν μόλις ἔνθοι ὀϊστός.

Ovid. Met. VIII. 418—quod nulla ceciderat ætas.

Eur. Hippol. 75. Ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρειν βοτὰ,
Οὐδ' ἦλθε πω σίδηρος,—

Ἀδληχρὸς θάνατος was softened by the more modern Attics into εὐθανάσια. Posidippus, ap. Stob. tit. cxix.

Ὧν τοῖς θεοῖς ἄνθρωπος εὔχεται τυχεῖν,
Τῆς ἀθανασίας κρεῖττον οὐδὲν εὔχεται.

Brunck, perceiving the inconsistency which had escaped Wyttenbach, of a Pagan, closed in 'this fading vesture of decay,' praying for *immortality*, adopted εὐθανασίας, which is warranted by a MS. and illustrates it very neatly by a passage from Suetonius, in vit. Aug. xcix. Defecit, sortitus exitum facilem, et qualem semper optaverat. Nam fere quoties audisset, cito ac nullo cruciatu defunctum quempiam, sibi et suis εὐθανασίαν similem (hoc enim et verbo uti solebat) precabatur. What he next alleges in favour of the emendation might have been spared; *viz.* 'in comicis senariis primam semper corripiunt ἀθάνατος, ἀθανασία,' quam 'producunt ob metri necessitatem epici poëtæ [14].—

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13 So would I live, such gradual death to find,
Like timely fruit, not shaken by the wind,
But ripely dropping from the sapless bough;
And, dying, nothing to myself would owe. Dryden.

14 In Aristoph. Ran. 629. Av. 688. 1224. Gn. Poët. Gr. p. 341. Virg. Æn. I. 343.

We have already witnessed the validity of Brunck's peculiarity of the Attic tongue in using κἰχᾶνει, (Æschyl. Choëph. 620. Eur. Hipp. 1455.) when Homer has κἰχάνει—it vanished at the touch of Ithuriel's spear, and κιγχάνει started forth[15]; and we are solicitous to see rectified the mistakes of those critics, who 'nesciebant ἀθάνατον primam producere, quod apud omnes antiquos et genuinos Græciæ Poëtas semper fieri præstabo, alias forsitan Brunckii et aliorum errores castigaturus.' Porr. ad Med. 139, 140. p. 16.

358. πολλὰ λισσομένη] ought to have been discarded for Barnes's πολλὰ ἰ [Fs] λισσομένη. Ernesti has attempted to defend the received text by directing the initial consonant of λισ to be doubled in speaking, as Dr. Askew has in Odyss. ψ, 283. ὑπολλιπαροῖσιν. See Apoll. Rhod. IV, 1735. Il. I, 157. H. in Cer. 339. Schol. A. ad O. 31. Il. I, 574. Odyss. κ, 264. Il. I, 632. Λ, 12. Ξ, 152. Ρ, 599. Odyss. Μ, 325. Apoll. Rhod. I, 1133. 1148. 1299. 1353. II, 940. III, 74. 110. IV. 1721. We intend to be more explicit in our remarks on Odyss. Β, 94.

363. τῇ δ' Ἄρης] Read τῇ δ' ἄρ' Ἄρηϊ—MS. C. C. C. Cantab.

375. Φιλομμειδὴς] Hor. Carm. I, ii. 33. Erycina ridens,

Quam jocus circumvolat, et cupido:

In this verse, as also Ξ, 211. Odyss. Θ, 362. MS. C. C. C. Cantab. has φιλομειδὴς — the last passage is represented in Lasc. Schol. ad Soph. El. (45.) fol. 44.

Ἡδ' ἐς Κύπρον ἱκανε φιλομειδὴς Ἀφροδίτη
Ἐς Πάφον.

which is countenanced by H. in Merc. 58.

Ἐς Κύπρον δ' ἰλθοῦσα θυώδεα νηὸν ἔδυνεν,
Ἐς Πάφον·

Schol. Harl. 5727. cites the common text with φιλομειδὴς.

In Il. Γ, 424. Δ. 10. φιλομειδὴς MSS. Coll. Trin. Harl. 1771. and, Υ, 40. MS. Coll. Trin. H. in Merc. 478. 'MSS. Reg. καὶ ἐς; φιλομειδέα κῶμον' RUHNK. Ep. Cr. I. p. 47.; and ad Callim. Fr. CCCCLII. he says that the ancients doubled the μ in enunciation. Φιλομειδὴς is also exhibited by Etym. Mag. in v. In vv. Ἀφροδίτη, p. 179, 9. and Κύπρις, 546, 21. the lection of Theog. 200. varies, but, if we understand Larcher, is corrected in the Etym. MS.[16] of Orus Thebanus. Brunck has given from a MS. ἀρόμεναι, Hesiod. Ἔργ. 12. and in Æschyl. Theb. 490., An. Gr. p. 28. assures us that he has uniformly found the μ single in all ancient MSS. See in An. Gr. p. 184. Ahlward in Comm. Philol. Lips. I. 207. Epicharmus ap. Polluc. p. 436. νούμμων and νούμμους, the one is quoted, and the other defended as a spondee by BENTLEY, in his Answer to Boyle, p. 464. Toup. Em. in Suid. V. I. p. 419. alters the former into ΝΟΜΩΝ, which is suspected by Valckenaer (in Adoniaz. Theocr. pp. 308. 341.) to be the mode of writing this word in Ep.'s age, and the latter into ΝΟΜΩΣ, which is approved by Koën ad Greg. p. 130, and, in some

[15] Mr. Egerton's Addenda to his ed. of Eur. Hippolytus.

[16] 'Ad quod vulgatum contulit familiaris meus, atque in Regia Academia Socius, eruditissimus LARCHERUS, qui mihi observationes suas in Etymol. M. dedit, iisque, pro eo quo me amplectitur amore, ut tanquam meis uterer permisit: quas si, ut fert animus, cum eruditis, aliquando communicavero,

Πλὴν γ' ἐνὸς, ἂν εὖδεὶς ἐνδίκως μέμψαιτό μοι.'

Br. ad Aristoph. Eccles. 987. Cf. ad Acharn. 7. 9. Addend. in Fr. p. 166.

measure, confirmed by the Tabulæ Heracleenses, l. 75. ΔΕΚΑ ΝΟΜΩΣ ΑΡΓΥΡΙΩ—see Mazochi, p. 217. Νούμιων is restored to the Schol. Minora ad Aristoph. Nub. 740, by PORSON App. ad Toup. in Suid. p. 498, for μιμῶν. Hermannus, however, in his ed. (739) has continued Toup's νομισμάτων. Priscian, p. 684. 'Varro in Nomismatis' (not Num.) is the lection of the Cambridge MSS. Juv. Sat. XIV. 97.

Nil præter nubes et cœli *numen* adorant.

Stanley, in his MSS. Adversaria, conjectures *lumen*, and refers to Judith, v. 8. xi. 17. Diodor. Sicul. apud Phot. Bibl. cod. 244. (T. II. lib. xl. p. 543. ed. Wesseling) cited by Gataker ad Antonin. IV. p. 110. ed. Traj. ad Rhen. 1697, and, if we recollect right, Diod. Sicul. IV. c. 59. l. 12. Dr. Mead's conjecture of *nomen* for *numen* met with BENTLEY's approbation; Dr. Pettingal, however, defends the common reading in a letter to Dr. Taylor, which is still extant: '-Sæpe vox NOMEN locum tenet similium NUMEN, OMEN, OMNE, MOLIMEN, MUNUS, NUMUS: sæpe illæ vocis NOMEN, RUHNK. ad Rutil. Lup. p. 52. Lucret. IV. 271, certe penitus remota videtur, which is the text of the ED. PRINCEPS, Thoma Ferando auctore, in the princely collection of that illustrious nobleman earl Spencer, is not to our purpose: equidem non inficior veterrimos poëtas, tanquam LUCRETIUM, in paucis verbis *re* produxisse, vel, ut brevis syllaba produceretur, literas subsequentes geminasse; sed mihi nondum persuaderi potest, eos id promiscue fecisse. VIRGILIUS quidem, OVIDIUS, et æquales parcius fecerunt. Quid? Quod exemplorum numerus in dies magis magisque decrescit.' Schrader, Præf. ad Emend. p. xliii.

489. ἐκπέρσουσ'] ἐκπέρσῶσ' MSS. Harl.

526. διασκιδνᾶσιν ἀέντες] ὡς τιθέντες ἀπὸ γὰρ τοῦ ἄημι· τὸ δὲ παρ' Ἡσιόδῳ [Theog. 875.] ἄλλοτε δὲ [δ'] ἄλλοι ἀέῖσιν, Αἰολικόν: Schol. in MS. Townleian. ap. PORS. ad Od. M. 325.

542. Ὀρσίλοχον] ὁ πρόγονος διὰ τοῦ τ· ὁ παὶς διὰ τοῦ σ· καὶ ἐν ὀδυσσείᾳ οὖν διὰ τοῦ τ· Schol. Townleian. ad h. l. ap. PORS. ad Odyss. Γ. 489, who afterwards cites from Odyss. Φ, 16. ὀρτιλόχου·—see Strabo VIII. p. 565. Pausan. IV. 30. p. 353. I. p. 280. In this v. Ὀρσίλοχον MSS. Harl. 5693. 5600.; and in vss. 546, 547, Ὀρτιλοχον and Ὀρτιλοχος in MS. Harl. 5600; but the τ has been erased, not very nicely, and σ substituted; yet in Cod. TOWNL. 'σ in τ mutavit manus secunda.' In Od. O, 187. Φ, 16. the renowned Harl. MS. (5674) has invariably ὀρτιλόχοιο· but in Γ, '489. ὀρτιλόχοιο a m. pr. sed τ in σ mutatum ex emend. Schol. υἱος ὀρτιλόχοιο:' PORSON.

576. ἐλέτην] λαξέτην would serve the verse: Odyss. K, 264. ἀμφοτέρῃσιν ἐλὼν et λαξὼν suprascr. PORS. ad l.

587. ψαμάθοιο]—ῥ' ἀμαθοῖο βαθείης, quæ scriptura ab aliis etiam Grammaticis probata, quin genuina sit, dubitari non potest. VALCK. in Ammon. p. 237.—γαρ ἀμαθοιο MS. Harl. 1771. 5693.—γαρ ῥ' ἀμαθοιο MS. 5600.

656. ἀμαρτῇ] Schol. Vossian. apud VALCK. ἀμαρτῇ or ἀμαρτή, ἀμαρτῇ MS. Harl. 1771. in the margin γρ. ὁμαρτῇ, which is in the text of MS. 5601. In Schol. Harl. A has been converted into O—ἀρίσταρχος χωρὶς τοῦ ἰγράφει τὸ ἀμαρτῃ καὶ ὀξύνει, ἀποκοπ ἠ γὰρ ἐκδέχεται τοῦ ἀμαρτήσῃ. ὁ δὲ ἀτκαλω ιτηςκαὶ οἱ πλείους περισπῶσι, παρὰ τὸ ἅμα καὶ τὸ ἀρτῶ ἐκδεχόμενοι. ὁ δὲ καὶ ἐπεκράτησεν. Let those, who despise conjectural emendations, compare this gloss with that extracted from Cod. MS. Reg. and corrected by Tollius, Excurs. in Apoll. Lex. p. 742. and blush!

[720. ἔντυεν] ἔντυεν MS. Harl. 1771. but H. in Cer. 376.

Ἵππους δὲ προπάροιθεν ὑπὸ χρυσείοισιν ὄχεσφιν
Ἔντυεν ἀθανάτους πολυσημάντορ' Ἀϊδωνεύς.

734. ἑανὸν] Γ, 385. 419. ἑανῶν sic sine aspiratione scribitur in MS. RUHNK. ad H. in Cer. 176. Ep. Crit. I. p. 52. θ, 385. ξ, 178. π, 9. σ, 352. 612. φ, 507. ψ, 254. Versus (ex H. in Ven. 63) quem reprehendit (Clark. in Il. Γ, 385) est ipsius Homeri ex Iliade Ξ, laudata (173) una tantum litera diversus. RUHNKEN. ibid.

808. Ῥαῖδίως—] οὐ καθόλου εὑρέθη παρὰ Ἀριστάρχῳ—Schol. Ven. Quem versum, ineptissimo loco repetitum ex Δ, 390. ibidem, discimus, appositum esse a Zenodoto; Wolf. Proleg. cclvii.

838. φήγινος] οἱ δὲ παλαιοὶ ἀντὶ τοῦ φηγίνους, πηδίνους γράφουσιν, Eust. 615. 9. Virgil, however, is a powerful advocate for the common word; Geo. III. 172.

Post valido nitens sub pondere faginus axis—That the copy of the Mantuan bard did not always coincide with our text may be gathered from Il. Λ, 235. τεμὼν ἐν ὄρεσσι λέλοιπεν compared with Æn. XII. 209. posuitque comas et brachia ferro; κομὴν was, doubtless, in the text, 'quomodo in veteri etiam codice scriptum inveni.' Ursinus in Virg. collat. p. 531.

906.] Ἀθετεῖται τὸ ἔπος Schol. Harl. 5727.

The arrival of Heyne's Homer has induced us to allot to an account of that edition many remarks on the text of the Iliad, which, otherwise, would not have been withheld: Heinrichius waited with anxiety for this event, and we heartily congratulate him upon it. 'Ac nunc quidem potissimum tenet me Tuæ Homericæ Iliadis cupida exspectatio, cunctis literarum atque humanitatis amatoribus et ipsis Musis sibi invicem congratulantibus, propediem in lucem exituræ.' Præf. ad. Scut. Herc. p. xvi.

Z.

148. ὥρμῃ] ὥρμη is implied in Schol. Ven. A. to which Wolfius has given a decided preference; Proleg. p. ccxxvi.

237. φηγὸν] πύργον deserves a settled habitation in the text; see Hesychius, v. Ὡς—ὅτε. Apoll. Lex. p. 724. Ed. PR. VALCKENAER, Misc. Obs. VIII. ii. 178.

479. ἵπποι] ἵπποι. Schol. Ven. B. DAWES. Misc. Cr. p. 149. We have perused, without satisfaction, the various attempts, in the life of Cowper, vol. II. pp. 178. 181. to transfuse into English this passage; in which there is no resemblance; they do not 'tell back the tale' of Hector's dark forebodings, or pierce us with his smile of parental fondness, a smile which 'far out-sorrows grief.' We allow that the march of the Miltonic measure, being more stately, and its pauses more varied, than those of rhyme, is better suited for a translation of Homer; but the lines of Cowper are frequently constrained, languid, and coarse, and his language sometimes 'porterly.' We are charmed with the harmonious verses of Pope; but 'to colour the images, to point the sentences, to lavish Ovidian graces on the simple Grecian, is to put a bag-wig on Mr. Townley's fine bust of the venerable bard.' Dr. Warton's preface to Pope's Works, pp. xxxi-ii.

H.

333. κατακήομεν] κατακείομεν· Eustathius in the text and comm. 684, 1.

Θ

Θ, 91. κάκας ὤας] Toup. Em. in Suid. vol. II. 260. Pors. Append.

476. Ibid. 203. Οἱ δέ τοι] οἱ δ' ἔτι, Schol. MS. Harl. ap. PORS. ad Odyss. Σ, 88.

207. - Ζῆ.

ν', αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἷος ἐν ἰδῇ· Cod. Ven. Schol. 8.

323. In Porphyry's ζήτημα, extracted in Schol. B, is recorded the following anecdote, which must be highly gratifying to Toxophilites:—Νεοτελης ὅλον βίον γράψας περὶ τῆς κατὰ τους ἥρωας τοξείας —which VALCKENAER[17] has corrected ὅλην βίβλον—Coray[18], more happily, ὅλον βιβλίον. This eminent countryman of *the Poet* has also restored ὅλου ΒΙΒΛΙΟΥ to Schol. B. ad Il. I, 90.

325. Αὐ ἐρύοντα] which is also given by Schol. in Pind. Olym. XIII. (114) fol. 58. ed. PR. as explanatory of αὐ ερύῃ in the context of the lyric poet, and by Wolfius; whereas in Il. A, 459. and B, 422. he has followed Cod. Ven. in exhibiting αὐέρυσαν, which may be supported by Apollon. Lex. in v. Etym. M. in v. Schol. A B. L. and Lasc. Schol. in Soph. Aj. (298) fol. 13. b: αὖ ἔρυσαν is furnished by Schol. in Apoll. Rhod. 1, 587. and Schol. A. in Il. E, 422. and both lections are specified by Eustathius, 134. 16. Il. B, 422. MS. Harl. 5693. αὖ ἕρυσαν in the text; ἀυερύω τὸ θέμα in the margin by a recent hand.

Αὐερύοντα or ἀϜερύοντα bears in its features some record of its descent; Hesiod. Ἔργ. 691 (638 Br.) ἄξονα καυάξαις—ϝκαϜάξαις] Pind. Pyth. 11, 52. Ἀλλά νιν ὕδρις εἰς αὐάταν [ἀϜάταν DAWES M. C. p. 182.] Schol. ad Theocr. Idyll. II, 166. εὐκήλοιο] ἀπὸ τοῦ ἔκηλος κατὰ πλεονασμὸν τοῦ υ, εὐκηλὸς· ὁ, χωρὶς μὲν τοῦ υ, δασύνεται· ὅταν δὲ προς λέξη αὐτὸ, ψιλοῦται. Apollon. Rhod. IV, 61. Il. N, 41. ἀυίαχοι [ἀϜίαχοι]. What happened to ἀυερύειν, has fallen to the lot of other words. In Apollon. Rhod. I. 862 (ed. Br.) δηρὸν δ' ἂν ἐλίνυον αὖθι μένοντες, though Suidas ed. PR. is, undoubtedly, in favour of Ἀνελίννυον.—The Lexicographer, indeed, would hardly have prefixed Ἂν ἐλίνυον to a gloss; see Toup. in Suid. I, 58. II, 202. PORS. Append. p. 439. Etym. M in v. ἐλινύειν. We shall not here enter into the contraversy about doubling the Νῦ; those who are disposed to examine this point more accurately, may consult, among others, the following passages: Pind. Nem. V. 2. Isthm. II, 67. Æschyl. P. V. 53, 528. Aristoph. Thesm. 598. Theocr. X, 51. Leopard. Emendat. I, p. 29. Koen. ad Greg. p. 239. Callim. H. in Cer. 48. Fr. incert. CCXLVIII. Apoll. Rhod. I, 589. Toup. Præf. ad V. II, p. viii. Piers. ad Moer. p. 161. Agathias An. Gr. T. III. p. 38. Herodot. I, 67. VIII, 71.

548—552] These verses have not been found in any *known* MS. of Homer: they are preserved by Plato, Alcib. II. T. II. p. 149. D. ed. H. Steph. and attributed to the Mæonian bard; they have the distinctive marks of his diction, and were first inserted in this place by Joshua Barnes: the opinion we have been able to form on this subject shall be given at the close of our Review of the Grenville Homer.

I.

320. Κάτθαν' ὁμῶς] Λάγχαν'—BENTLEY's emendation, registered by Dr. Taylor in his copy of the Iliad. Hermannus de Gr. Gramm. p. 188. explains *κάτθανε, mori potest.*

Ἀλλ' οὐδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν.

The common lection is not destitute of testimony: Lucian I. p. 520.

Κάτθαν' ὁμῶς ὅ τ' ατυμβος ανὴρ, ὅς τ' ἔλλαχε τύμβου.

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[17] Dissert. de Schol. p. 140.
[18] In Hippocrat. T. II. p. 305.

378. Καρὸς] Schol. Plat. ad Lachet. p. 93.

458—461] These exquisite lines were expunged by Aristarchus from his copies for moral or critical reasons, which, we must own, are not very obvious; they were rescued from oblivion by Plutarch, T. II. p. 26. F. (V. I. p. 70. Wyttenbach.), honoured with a place in the text of the Wetstein ed. (1707) by Bergler, after vs. 459 (see Praef. p. 2.) and by Joshua Barnes (1711) after 457, whom Valckenaer Diatr. Eur. p. 264. has followed. The arrangement by Mr. Knight, which has been tacitly adopted by Wolfius, (1794) is wisely selected by the editors of the Grenville Homer. 'The cause of this strange rejection was probably their having been pushed from their place by a really spurious line—Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια, which seems, by a species of advancement not uncommon, to have slipt from the margin into the text, and by that means to have removed the pronoun so far from the substantive, that, to preserve its relationship, it was transferred over to the next repetition of it[19]. The passage is digested thus:

453. πατὴρ δ' ἐμὸς, αὐτίκ' ὀΐσθεὶς,
Πολλὰ κατηρᾶτο, στυγερὰς δ' ἐτεκέκλετ' Ἐρινῦς,
Μή ποτε γούνασιν οἷσιν ἐφίσσεσθαι φίλον υἱὸν
Ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἀπαρὰς,
[Ζεύς τε καταχθόνιος, καὶ ἐπαινὴ Περσεφόνεια.]
Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξέϊ χαλκῷ,
Ἀλλά τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
Δήμου θῆκε φάτιν, καὶ ὀνείδεα πόλλ' ἀνθρώπων·
Ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
Ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς,
Πατρὸς χωομένοιο, κατὰ μέγαρα στρωφᾶσθαι.

502. Καὶ γάρ τε] Read, Καὶ γάρ τοι—Upton's letter to West, p. 6.

617. λέξεο] λέξο, D'Arnaud ad lect. perhaps λέξ', as Il. T. 10. Ω, 650. we have 339 ἔνθεο; see Odyss. K, 320.

Λ.

Λ, 40. ἀμφιστρεφέες] Hesychius. Eustathius, 829, 10. Cod. Ven. and Schol. A. Valck. Misc. Obs. VIII. I, 150.

43. ἐγδούπησαν] will be noticed ad Odyss. M, 443.

146. τμηξας] Codex Townleianus supra vocem τμηξας scriptum habet τλήξας αἱ πλείους. Schol. MS. Harl. ad Odyss. Θ, 507. Ἀρίσταρχος διαπλῆξαι. Sed διατμῆξαι Photius MS. et Suidas v. ἰέ. Pors. ad Odyss. K, 440. Θ, 507.

239. λῖς] Br. in An. Gr. p. 85.

M.

M, 208. ὄφιν] Terentianus Maurus, 1861.

—Attoniti Troës viso serpente pavitant.

The late Dr. Taylor, in one of his common-place books, has proposed 'a more melodious arrangement of the very same words[20]—ὄφιν

[19] Anal. Essay on the Gr. Alphabet, p. 57.
[20] Bp. Horsley's Prosodies, p. 132.

ἀιόλον εἶδον. Dr. Askew substituted ὄρφνον for ὄφιν, which is not very intelligible; Callim. Fr. CCCCXXXVIII.

Οἱ δ' ὡς τ' ἐξ ὀχιῆς ὄφις αἰόλος αὐχέν' ἀναχών.

We formerly imagined that the metre might be healed by resolving ὄφιν into οὖφιν, as βόταις into βούταις, κορος into κούρος, νόσος into νούσος, ἄδος into οὖδος, ὅλος into οὖλος, Ολυμπιος into Ὀυλυμπιος, ὄνομα into οὔνομα, ὄρος into οὖρος. See Eustath. in Odyss. Z, p. 1562. 37. P, p. 1815. Etym. M. p. 615. 9. Since, however, Hesiod. ap. Athen. 498. B. Anacreon, ibid. (Fr. 73. ed. Barnes.) Panyasis, ibid. (An. Gr. III, 329. Gn. Poet. Gr. p. 131.) used σκύπφον, and Pindar, Olymp. VI, 40, ὄχχον, we can have no objection to ὀπφω, enunciated *offin*; as BENTLEY in a letter to Edw. Bernard—'vox est κεπφος, verum non *kepfos* pronunciabant, sed *keffos*: ita Σαπφω non efferimus *Sapfo*, sed Saffo.'—See Hemsterh. ad Aristoph. Plut. 913.

It is a monopoly for any family to engross to themselves the precious relics of this matchless critic: it is a common not to be inclosed. Mr. Cumberland, in his letter to Bp. Lowth, announced (p. 15) an intention to publish a new edition of his original works: his critical correspondence has been promised [21]. The very learned and amiable Mr. Burgess has intimated a design to lay before the world 'Literæ Bentleii, Bernardi, aliorumque ex MSS. Bodl.;' and a very extraordinary collection may, ere long, be presented to the learned, by a profound and discerning critic, who has more than once exerted his great abilities in the cause of truth, and humbled the rudeness of self-importance; and whose patience and assiduity in investigation are too firmly impressed on the public mind, to need the assistance of our encomium.

N.

288. βλείω] βλήω e scripto libro reponendum Br. ad Aristoph. Lys. 235.

346. τετεύχετον] 'Cod. Italic. a Thoma Bentleio collatus. Clarke. Cod. Ven. Schol. A. from ἕστηκα, ἑστήκω· κέκλαγγα, κεκλάγγω· κεκράγα, κεκράγω· τέθνηκα, τεθνήκω· 'From the preterperfect tense of verbs, the Dorians form a present; as, from δέδοικα they make δεδοίκω; from δέδυκα, δεδύκω.' BENTLEY's Answer to Boyle, p. 357.

578. ἀποπλαγχθεῖσα] ἀποπλασθεῖσα M. Obs. VIII, 1. 153.

658. δάκρυα λείβων] Callim. H. in Del. 121.

Τὴν δ' ἄρα καὶ Πηνειὸς ἀμειβόμενος, δάκρυα λείβων.

707. τεμῶσι] τέμνει. MSS. Trin. Coll. C. C. C. Cant. Harl. 5600. 1771. 5601. τέμει Harl. 5693.

745. ἀποστήσωνται] Salmas. de Usuris, p. 580. Valckenaer. ad Ammon. p. 239.

791. Πολυφοίτην] Πολυφήτην Cod. Ven.

Ξ.

199. Δαμνᾷ] δαμνᾷ rite adhibetur, utpote contractum e δάμνασαι, quod ipsum numeros meliores redderet. Pors. ad Odyss. Λ, 220.

. 40. πτήξε] Πτῆξεν. εἰς φόβον ἤγαγεν. Hesychius. Alii critici, πῆξε,

[21] Biogr. Brit. N. S. V. II. p. 244. C. 2.

Πῆξε supra legit Hesychius. Πῆξε θυμόν. Schol. Voss. p. 130. ap. VALCK. et Lips. ap. Ernest. Ἀρίσταρχος δὲ πτῆξεν, ἀντὶ τοῦ ἐταπείνωσεν, ἢ ἔπτοησεν. RUHNK. Auctar. em. ad Hesych.

259. δμητειρα] MSS. μητειρα—Upton to G. West. p. 31. Quis novus hic hospes? U. quotes from Pseudo-Orpheus, as a voucher,

Νύκτα θεῶν ΓΕΝΕΤΕΙΡΑΝ ἀείσομαι ἠδὲ καὶ ἀνδρῶν.

The following alteration is more plausible:—

261. θοῇ] Read θεᾷ—Upton to G. West. See Il. Ψ, 259.

Ξ, 506. χλωρὸν δέος εἶλε] Il. Θ, 77. Odyss. X, 42. Ω, 532. A variation which we have not seen noticed, occurs in Schol. Minor. ad Soph. El. 88. ψυχρὸν δέος εἶλεν. χλώρον δέος, however, is used, Il. H, 479. P, 67. Odyss. Λ, 43. M, 243. Ω, 449. but, in this place, ὑπὸ τρόμος ἔλλαβε γυῖα, from Cod. Ven. is justly preferred by Wolfius. It is also in the text of MSS. Harl. 1771. 5601. 5600. and in the margin of 5693.

O.

82. Ἔνθ' εἰμὶ] Ἔνθ' ἦα Eustathius 1007.

339. Μηκιστὴ δ' ἔλε Πουλυδάμας] Schol. Cod. Townleian. ad Il. Δ, 384. scriptum in cod. Πολυδάμας Pors. ad Odyss. T, 136.

626. ἀήτης] Hesychius Ἀήτη, πνοή, ἀναθυμίασις. Schol. in ed. Bibl. Reg. Γράφεται δὲ διὸς ἀήτη, ὡς κλυτὸς Ἀμφιτρίτη· οὐ δεῖ γὰρ γράφειν ἀήτης. RUHNK. PRÆF. ad Hesych. p. viii.

639. Εὐρυσθῆος ἄνακτος] Εὐρ. ἀέθλων, MS. 1771. Eustath. 1035, 50. DAWES, M. Cr. 149. See Il. Θ, 363. T, 133. ubi vulgatur ὑπ' Εὐρυσθῆος ἀέθλων, codices nonnulli, inter quos Venetus, πρὸς Εὐρυσθῆος. Pors. ad Hec. 768.

Π.

857. ἀνδροτῆτα] MSS. Trin. Coll. C. C. C. Cant. X, 363. ἀνδροτῆτα MSS. Trin. Coll. C. C. C. Cant. Il. Ω, 6. ἀνδρετῆτα MSS. Harl. 1771. 5601. 5693. the two latter have omitted τι, and in the last ν is placed by the same hand over $\overset{\nu}{\underset{\Lambda}{\alpha}}$δρ—as in MS. C. C. C. Cant. ἀδοτῆτα MS. Trin. Coll. with ἀνδροτῆτα interlined.

P.

358. ἐλκύσωσιν] ἑλκήσωσιν Valck. ad Il. X, p. 52. Br. ad An. Gr. 183.

Σ.

46. Νημερτής τε καὶ ἀψευδής] Read Νημερτές τε καὶ ἀψευδές—Upton to West, p. 19. Νημερτές τε—MS. 5693. Il. Ω, 219. for Ὄρνις ἐνὶ μυγαροισι κακὸν Σ—MSS. 5601. 5693. preserve κακὴ.

604.] Post verbum τερπόμενοι delevit mentionem cantoris Aristarchus, sed reliquit hunc vs. in Odysseia Δ, 17. Wolf. Proleg. p. cclxiii.; to whom we shall recur in Odyss. Δ, 17.

T.

416. Ἤπερ ἐλαφρότατον] Τόνπερ ἐλαφρότατον præbet Scholiastes Apoll. Rhod. II, 276. Pors. ad Hec. 297. Scut. Herc. 52.

Υ

201. διδίξεσθαι] δειδίξασθαι Hesychius.

Φ.

122. Ἐνταυθοῖ] Schol. Hom. MS. Διονύσιος ὁ Θρᾷξ, Τίμαρχος καὶ Ἀριστοτέλης, ἐνταυθοῖ ὁμοίως τῷ ἐνταῦθα περισπωμένως ἀνέγνωσαν. RUHNKEN. PRAEF. ad Hesych. p. viii.

147. ἐδαΐζε—ἐλέαιρεν] ἐδαΐζε Cod. Ven. Eustath. 1228. 50. Br. ad Apoll. Rhod. IV, 1308. has refined the latter into ἐλέηρεν.

279.—γ' ἔτραφ'] MS. Trin. Coll. MS. ap. Barnes. Schol. A. adopted by Wolfius; see Ψ, 348. Some critic suggested, ὃς ετράφη ἐνθάδ' ἄριστος.

323. Τυμβοχοῆς] Some MSS. read τυμβοχοῆσ', οὕτως Ἀρίσταρχος, καὶ Ἀσκαλωνίτης, καὶ οἱ πλείους. Since, however, χρεὼ is construed in Homer with a genitive of the person and an accusative of the thing, Crates's lection τυμβοχόης ought to be reinstated. Il. I, 75. 603. Κ, 43. Λ, 605. Odyss. Δ, 634. PORSON ad Orest. 659.

463. Stobæus XCVIII. p. 409. τί γαρ δὴ σεῖ θνητῶν ἕνεκα πτολεμίζεω· cum et Plutarchus Consol. p. 104. F. πτολεμίζειν habeat, si leges, εἰ σεῖ σόι γε, βροτῶν ἕνεκα, πτολεμίζειν, constructionem quandam extundere poteris, sed sensus non bene procedet. PORS. ad Orest. 659.

542. σφεδανὸν] Σφεδανῶν. φονεύων, ὀλλύς, κτείνων. τινὲς, ἐπισπευσμένον. ἄλλοι, σωθετον εἶναι ἐκ τοῦ ΣΦΕ' καὶ ΔΑΝ^ΩΝ, ὅ ἐστι κτείνων. ἔστι δὲ ῥηματικόν. Hesychius. Schol. MS. Bibl. Reg. Ἡρωδιανὸς (f. Ἡρόδωρος ex Eustath. p. 1250) τὸ σφεδανῶν διὰ τοῦ ω μεγάλου γράφει, ὡς στεφανῶν. οὕτω καὶ Ἀρίσταρχος. προκατάρχεται γὰρ τὸ σφεδανὸς, παρὸ ἐγένετο τὸ σφεδανῶ ῥῆμα. οὐ γὰρ παραγωγῆς ἔχεται τῆς διὰ τοῦ ανω βαρυνομένης. Schol. MS. Cod. Voss. in Bibl. Leid. σφεδανὸν] Ἐπιῤῥήματα ἀντὶ τοῦ σφεδανῶς, ἤτοι μετ' ἐπιτάσεως καὶ βίας. οἱ δὲ σφεδανῶν γράφουσιν, ἵνα ᾖ μετοχῆς, ἀντὶ τοῦ κατεπείγων αὐτοὺς, ἢ τῷ θυμῷ ἐπαιρόμενος, ἢ φονῶν, ἀπὸ τοῦ φόνος. RUHNK. PRÆF. ad Hesych. p. ix.

X.

70. πιόντες] Οὐκ ἐμὸν αἷμα πίνοντες, ἀλύσσουσι περὶ θυμῷ Etym. M. v. Ἀλύσσω.—θυμὸν MS. Harl. 5601. MS. Harl. 5600. (εἴδεις 5601) and, as there are few lections, however wretched, which some MSS. do not own, we have seen πίνοντες in a Cod. MS.! Etym. M. v. Πίνω—gives the text of the former part of the line, Οὐκ ἐμὸν αἷμα πιόντες, which he ekes out with the ending of v. 2. ἀκέοντο τε δίψαν.

93. ὀρέστερος] ὀρίστερον scripsisse videtur Homerus, et *pastorem* vel *agricolam* designatum voluisse—Valck. in Adoniaz. Theocr. p. 254. This emendation is sanctioned by Cod. Harl. 5600.

280. ἠείδεις] The ἠείδης furnished by MS. Harl. 5600 (εἴδεις 5601) and ed. Pr. ought to have been preferred. We collect from Heyne's note that the metre of this line cannot be reconciled with Dr. Bentley's theory of the use of the Digammon who emended ἐκ Διόθεν Fήδεις, which may be defended; Il. Θ, 19. ἀπ' οὐσανόθεν—304. ἐξ Αἰσύμνηθε—Λ, 351. ἀπὸ χαλκὸφι—Κ, 348. πρατὶ ἄστυδ. We inferred from the specimen given in the preface to the second edit. of the Misc. Crit. (Fειδησειν—ἜFειπας—P. XXVII.) that BENTLEY would have proposed ἠFείδ—: but how would that illustrious critic have read Odyss. Ψ, 29. Τηλέμαχος δ' ἄρα μιν πάλαι ἤδειν ἔνδον ἐοντα? We are, however, informed that ἠείδης is *Attic*; were there any '*Atticisms*' or '*Ionicisms*' in Homer's time? Men of sense have always thought so; but what will not men of sense think in points they have never examined? If Homer's tongue be referred to that discrimination of dialects which took place in the parent language after his age, we shall make him speak a '*leash of languages at once.*' Diversas utique Græciæ dialectos nemirem unquam serio confudisse crediderim, nisi qui nullam accurate intellexerit.' In Hesychius, Valckenaer could discern no less than a hundred and fifty provincialisms, or corruptions, of the four dialects which most pre-

vailed. Besides, the Ionians and the Attics were anciently one people, and the language the same: and when Homer says [Il. N. 685] ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες—by the latter he is known to mean the Athenians[22]:" and, we apprehend, the intercourse produced among the colonies by the relations of commerce, and other causes, which change the language of nations, had not yet operated sufficiently to make those distinctions of speech conspicuous. Hence the forms, which were afterwards termed Ionic, are retained in the dialogue of the tragic drama, in which the *old Attic* was strictly adhered to: γοῦνα, γοῦνατα· δουρί, δουρίληπτος· ἀλγίων, ὀστέων, πηχέων, τειχέα, τευχέων, χρυσίων—ναύτῃσι, πέτρῃσι, πύλῃσι, πόρπαισι—frequently occur in the iambics of the Attic stage; and the sober use of them has spread over the elevated diction of the tragic muse, the venerable and "mellow hangings" of antiquity. Nay, even Xenophon, with all his simplicity, scruples not to give his narrative an air of dignity by the use of these splendid eccentricities; and the graceful negligence of his own style makes them assimilate: διδόασι Cyrop. I, 3, 8. Memorab. II, 1, 8. πειῇ—δίψῃ Ibid. 30. διδίασι Anab. V, p. 421. ed. Cantab. 1785. Il. A, 105. PORS. ad Odyss. M, 54. Ἀθηναίαν Anab. VI, p. 527. Ἀθήνῃσι Mem. III, 5, 3. ἥπηται Cyrop. I, 6, 16. πίπασθε Cyrop. III, 3, 44. ἀδαημοσύνη Mem. III, 9, 6. *cf.* RUHNK. ad l. PORS. ad Odyss. Ω, 243. Hence we suspect that the language of Homer, to which he has bequeathed 'the dominion of heroic poetry[23],' was the common language of Greece at that period, some small allowances being made for his rank in life, and the subject of his song; and that we ought to consider it as a given point, from which we may appreciate the extent of every deviation in the succeeding dialects[24].

We will now attempt to trace the disguises which the terminations of this tense have gradually assumed.

ΗΙΔΕΑ—ΗΙΔΗ—(ΗΙΔΗΝ)—ΗΔΕΙΝ.

Il. Ξ, 71. Ἴδεα μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν.
—Θ, 366. Εἰ γὰρ ἐγὼ τάδε ἴδη' ἐνὶ φρεσὶ πευκαλίμῃσιν.

Etymol. p. 419, 13. Ἀθηναῖοι ἐν τῷ πρώτῳ προσώπῳ τὸ Ε καὶ Α, εἰς Η συναιροῦσιν· οἷον, ᾖδη ἐγὼ, ἀντὶ τοῦ ἠπιστάμην.

Photius Lex. MS. v. ΗΙΔΗ ἀντὶ τοῦ ᾔδειν. Id. v. Κεχήνη, κεχηνὼς ἡμην. ὡς τὸ ᾖδη, ᾔδειν.

Mœr. p. 173. Ἴδη, Ἀττικῶς. ᾔδειν, Ἑλληνικῶς. *cf.* Koën. ad Greg. de Dial. p. 50. et Corrigenda.

Soph. T. 433. οὐ γάρ τι σ' ΗΙΔΗ μῶρα φωνήσαντ', ἐπεὶ
σχολῇ σ' ἄν' οἴκους τοὺς ἐμοὺς ἐστειλάμην,
C. 944. ᾖδη δ' ὅθ' οὕνεκ' ἄνδρα καὶ πατροκτόνον
κἄναγνον οὐ δίκαιατ', οὐδ' ὅτῳ, γάμοι
ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων,
τοιοῦτον αὐτοῖς Ἄρεος ἔνδουλον πάγον.
E. 1018. ἀπροσδόκητον οὐδὲν ἵρηκας· καλῶς δ'
ᾖδη σ' ἀποῤῥίψουσαν—
A. 18. Ἴδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
τουδ' οὕνεκ' ἐξέπεμπον, ὡς μόνη κλύοις.
Schol. ἀντὶ τοῦ ᾔδεια καὶ ᾔδειν.

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[22] Bentley's Reply to Boyle, p. 314.
[23] Id. p. 316. [24] Knight's Anal. Ess. p. 78.

448. Ἥιδη. τί δ' οὐκ ἔμιλλον; ἐμφανὴ γὰρ ἦν.

ΕΞΗΙΔΗ.

460. — θανουμένη γὰρ ἐξήδη, τί δ' οὔ;

ΚΑΤΗΙΔΗ.

Tr. 87. ἀλλ' εἶμι, μῆτερ· εἰ δὲ θεσφάτων ἐγὼ
βάξιν κατῄδη τῶνδε, κοὐ πάλαι πικρὸν.

ΣΥΝΗΙΔΗ—C. 948. ἐγὼ ξυνῄδη——

See Eur. Hippol. 410. Musgr. Ἥιδη—Cyclop. 645. ᾔδη. Aristoph. Av. 511. ᾔδη MS. Vat. Eustath. in Il. A, p. 50. 32. ed. Rom.—38. 13. ed. Bas. Eccles. 681. ἐπιτόνθη Cod. Rav. and Suidas Ἐπιτόνθη, ἀντὶ τοῦ ἐπιτόνθειν· καὶ ἐωράκη, ἀντὶ τοῦ ἑωράκειν· καὶ ᾔδη, ἀντὶ τοῦ ᾔδειν. Nub. 380. ἐλελήθη—The termination, which is now almost predominant, was probably introduced towards the close of Aristophanes's career.

That MANUSCRIPT of PLATO, præ quo cuncta sordent, which our countryman Mr. Clarke has lately rescued from the assassins of genius, exhibits ᾔδη (Plato, Euthydem. I, 271. C. ed. St.), and Phæd. I, p. 63. E. See Piers. ad Moer. p. 173. This codex is, indeed, a glorious trophy, for which Mr. Clarke deserves the applause of every scholar:

Ἐὴ δ' ἀθάνατος καὶ ἀγήρως ἤματα πάντα.

Anaxandrides apud Athen. l. xiv. p. 642. B.

Καὶ τὰς θεὰς οὐδ' εἶδον, οὔτ' ᾄδειν ἐγὼ.

Macho—l. xiii. p. 580. C.

Εἰ φησιν ᾄδειν ἡ Γνάθαινα τοῦτ' ἐγὼ,

ex emendatione Casauboni, ubi ᾔδη in metri leges peccaret.

Ἤδης—Ἥιδησθα—Ἥιδεις—

Soph. Ant. 447. Σὺ δ', εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα.
Ἤδης τὰ κηρυχθέντα, μὴ πρέσσειν τάδε;

ΕΠΗΙΔΗΣ

Tr. 988[25]. ἐξήδης ὅσον ἦν κέρδος
σιγῇ κεύθειν.

Aristoph. Nub. 329. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ Ἤδης (e Cod. Br.), οὐδ' ἐνόμιζες. Cf. Thesm. 554.

Mœris. Ἤδησθα, Ἀττικῶς· Ἤδεισθα, Ἑλληνικῶς.

Etym. M. p. 420. l. 12. Ἤδεισθα, τὸ κοινότερον, διὰ τοῦ ΕΙ, τὸ δὲ Ἀττικώτερον, διὰ τοῦ Η, ᾔδησθα, Εὔπολις.

Od. T, 93. Πάντα γὰρ σὺ ᾔδησθ' ἐπεὶ ἐξ ἐμεῖο ἔκλυες αὐτῆς,

Eur. El. 926. Ἤδησθα γὰρ δῆτ' ἀνόσιον γάμας γάμου.

Cycl. 108. Πῶς; πεφυμὰν οὐκ ᾔδησθα πατρῴας χθονός;

Aristoph. Eccles. 551. ᾔδησθα—

Ἤδεε,—Η, (ΗΝ) ΕΙΝ.

Etymol. Mag. p. 419. 13. ἐν τῷ τρίτῳ [προσώπῳ] τὰ δύο ΕΕ, εἰς Η, οἷον Ἤδη ἐκεῖνος, ἀντὶ τοῦ ἐγίνωσκε·—οὐκ ἔστι κατὰ τὴν αὐτὴν διάλεκτον τὸ πρῶτον καὶ τὸ τρίτον· ἡ γὰρ κρᾶσις τοῦ πρώτου προσώπου, [ᾔδη ex ᾔδεα] τῆς παλαιᾶς Ἀτθίδος ἐστὶν ἰδίωμα· τοῦ δὲ τρίτου [ᾔδη ex ᾔδει] τῆς νέας.

Greg. Metr. Corinth. de Dial. p. 50. Καὶ τὸ ᾄδειν ἀντὶ τοῦ ᾄδει, καὶ ἐστυφέτην ἀντὶ τοῦ ἐστύφει, Ἀττικόν——

[25] In Br's 3 ed. v. 990.

Odyss. Ψ, 220. εἰ ἦδη, ὅ μιν αὖτις ἀρήϊοι υἷες Ἀχαιῶν.

Eustath. ad l. 1946. 21. παραδίδωσιν Ἡρακλείδης, ὅτι Ἀττικοὶ τοὺς τοιούτους ὑπερσυντελικοὺς ἐν τῷ Ἦτα μόνῳ περατοῦσιν, ΗΙΔΗ λέγοντες, καὶ ΕΝΕΝΟΗΚΗ καὶ ΕΠΕΠΟΙΗΚΗ· καὶ οὕτω φησὶ Παναίτιος ἔχειν τὰς γραφὰς παρὰ Πλάτωνι· and the renowned MS. of Plato retains signal vestiges of this 'Atticism.' It also preserves most faithfully the Attic termination of the second person singular of the present and futures passive and middle of the indicative mood.

Il. B. 832. ἦδεις μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκες.
Soph. T. 1525. ὃς τὰ κλεινὰ αἰνίγματ' ΗΙΔΗ.
C. 440. τοτοῖ· ἦδη τοῦτο μὲν, πόλις βία
ἤλασέ μ' ἐκ γῆς χρόνιον·

See Eur. Ion. 1187. and Pierson ad Mœr. 174 [26].

Aristoph. Vesp. 634. οὐκ, ἀλλ' ἐρήμας ὤιθ' οὗτος ῥᾳδίως τρυγήσειν.
καλῶς γὰρ ΗΙΔΕΙΝ, ὡς ἐγὼ ταύτῃ κράτιστός εἰμι.
Nub. 1347. ὡς οὗτος, εἰ μή τῳ ΠΕΠΟΙΘΕΙΝ οὐκ ἂν ἦν
οὕτως ἀκόλαστος.
ἐθάρρει Gl.
Vesp. 558. ὃς ἔμ' οὐδ' ἂν ζῶντ' ΗΔΕΙΝ, εἰ μὴ διὰ τὴν προτέραν ἀποφεύξειν.
Pac. 1182. τῷ δὲ σιτί' οὐκ ἐώντι· οὐ γὰρ ΗΙΔΕΙΝ ἐξίεν·
Pl. 696. ὁ δὲ θεὸς ὑμῖν οὐ προσῄει;

In Ecclesiaz. 32. tres lectiones præbent edd. et MSS. ἐγρηγορῶ, ἐγρηγόρειν et ἐγρηγόρουν. Vera lectio est ἐγρηγόρη, cui vulgatiorem formam ἐγρηγόρειν supposuit librarius. PORSONUS.

ΗΙΣΤΟΝ * * * * * *
ΗΣΤΗΝ

Aristoph. Av. 19.

Τώδ' οὐκ ἄρ' ΗΣΤΗΝ οὐδὲν ἄλλο πλὴν δικάσειν. Ald.

Cod. Rav. τὼ δ' οὐκ ἄρ' ΗΣΤΗΝ οὐδὲν ἄλλο, π. δ'.
ἐστὸν Br. [Read τώδ' οὐκ ἄρ' οὐδὲν ΗΣΤΗΝ ἄλλο. π. δ.]

The Attics contracted ἤδειμεν, ἤδειτε, ἤδεισαν into ἦσμεν, ἦστε, ἦσαν. Ἰστέον ὅτι ἀπὸ τοῦ ἤδειν, ἤδεις. ἤδει, τὸ συνικὸν ἤδειτον, ἤδειτον, καὶ κατὰ συγκοπὴν τῆς ΕΙ διφθόγγου καὶ τροπῇ τοῦ Δ εἰς Ε, γίνεται ἦστον. καὶ τὸ πληθυντικὸν ΗΙΣΜΕΝ.

κραυγὴς ἀκούσας ἦλθον· οὐ γὰρ ἥσυχος
πέτρας ἀφείας παῖς λέλακχ' ἁνὰ στρατὸν
Ἦχω διδοῦσα θέρμον· εἰ δὲ μὴ, φρυγῶν
Hec. 1102. πύργους πεσόντας ΗΙΣΜΕΝ Ἑλλήνων δορί,
Φόβον παρέσχ' ἂν οὐ μίσας ὁδὶ κτύπος.

Harpocratio Ἦσμεν, ἀντὶ τοῦ ἤδειμεν· Ἀντιφῶν. T. H. ad Plut. 696. L. ἦσμεν. Piers. ad Mœr. 174. L. C. V. in N. F. p. 387. Cf. Etym. M. ad v. ἦσαν.

Aristoph. apud Athen. XII. p. 551. 487 B. Pollux X. 75. 2p. Br. V. III. p. 230, 31.

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[26] Theocr. XXIII. 4. Κἰνκ' ΗΙΔΗ τὸν Ἔρωτα.

Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας
ἔτλη κατελθεῖν; - - - ἕνα γ' ἀφ' ἑκάστης τῆς τέχνης
εἱλόμεθα κοινῇ γενομένης ἐκκλησίας,
Ο'Ι ΣΩ'ΜΑΤ' ''ΟΝΤΑΣ, ἀϊδοφοῖτας, καὶ θαμὰ
ἐκεῖσε φιλοχαροῦντας. Toup. E. in S. V. II. p. 346.

Vulgo ὈΙ ΣΗΜΑ'ΙΝΟΝΤΑΣ.] Mallem sic ''ΟΥΣ ''ΗΙΣΜΕΝ ὄντας ἀϊδοφοῖτας. Quos noveramus—TYRWHITT. append. p. 424.

''ΗΙΣΤΕ ἀντὶ τοῦ ᾔδειτε· Σοφοκλῆς, Κόλχοις.
Ὑμεῖς μὲν οὐκ ἄρ' ''ΗΙΣΤΕ τὸν Προμηθέα. Etym. M. in Ἤσμεν. Br. Lex. Soph.

We may perhaps be able to shield from carping reprehension a transposition suggested, p. 8. of our Review (προσήτε) by a gloss from the Scholia in Plat. Lugd. Bat. 1800. p. 161. ''Ηα] Ηια διασυλλάβως τὸ ἐπερευόμην, σὺν τῷ ἰῶτα γράφεται. οἱ γοῦν Ἴωνες χῖα λέγουσι, καὶ ἤισαν τὸ ἦσαν. καὶ παρὰ Θουκυδίδῃ οὕτως ἀναγνωστέον τὸ—ἀκμάζοντες ἦσαν εἰς ταυτόν. [I. 1.] οἱ δὲ Ἴωνες ἤεσαν καὶ ἤισαν. See p. 5. and Valckenaer's quotation from Isæus, p. 81. 31. πῶς—ἀποστερούμενοι οὐκ ἤμεν ἐπ' αὐτά; cur—non venimus ad ista vindicanda? Etym. Mag. v. Ἀπῆμεν—τὸ πληθυντικὸν, ἤαμεν, καὶ κατὰ συγκοπὴν ἦμεν, οἷον, προῆμεν· τὸ δεύτερον, ἦτε· Adnot. in N. F. p. 387.

''ΗΙΣΑΝ

Rhes. 854. Τίς δ' ἂν χαμεύνας πολεμίων κατ' εὐφρόνην
Ῥήσου μολὼν ἐξεῦρεν, εἰ μή τις θεῶν
ἔφραζε τοῖς κτανοῦσιν; οὐδ' ἄφιγμενον
τὸ πεμπαν ''ΗΣΑΝ ἀλλὰ μηχανᾶ τάδε.

''Ησαν] ἀντὶ τοῦ ἦσθεσαν Etym. M. Cf. Suidas v. ''Ησαν. Piers. Verisim. p. 82. ad Moer. p. 174. Toup. E. in S. V. I. p. 251. VALCK. Diatr. p. 94. PORSONI App. p. 450.

Cyclop. 230. Οὐκ ''ΗΙΣΑΝ ὄντα θεόν μι καὶ θεῶν ἄπο.
ἴσαν vulgo, ἶσαν Barnesius.

Æschyl. P. V. 450.

Κοὔτε πλινθυφεῖς
Δόμους προσείλους ''ΗΙΣΑΝ, οὐ ξυλουργίαι.

It may be observed that the termination ισαν ought to be restored every where: Xenoph. Anab. III. p. 248. τὴν γὰρ ὑπερβολὴν τῶν ὀρῶν ἐδεδοίκεισαν μὴ καταληφθείη. Lege cum MS. Paris. ἐδεδοίκεσαν. Hæc enim legitima ost forma; altera veteribus Græcis prorsus incognita. Id. ibid. IV. 312. Οἱ δὲ πολέμιοι, ὡς ᾔσθοντο ἐχόμενοι τὸ ὄρος, ἐγρηγόρησαν.] Xenophontis tempore nondum usu receptum erat verbum γρηγορεῖν. Repone probam formam ἐγρηγόρεσαν, qua utuntur cum alii, tum Aristophanes Plut. 744. PORSON.

372.] Quæ proxima succedunt nec Græcis videntur nec Homero digna, lecta tamen et Dioni Chrys. p. 180. D. p. 273. C. D. VALCK. ad Herodot. 702. 93.

475. ἄμπνυτο] Ἔμπνυτο, ἀνεῖωσεν. Hesychius. Schol. ex cod. Voss. ap. VALCK. ἤμπνυτο Zenodot. MS. 1771. has ἤμπνυτο in the context, and Gl. ἀνέπνευσεν. and Schol. in MS. 5693. ἀρίσταρχος ἔμπνυτο γράφει.

491. ὑπεμνήμυκε] MS. 1771. with Gl. ὑπεμίμνησκεν, ἢ εἰς μνήμην ἄγει. ὑπεμνῦκε MS. Trin. Coll. ὑπεμμήμυκε. Coram autem vultu est dejecto, Toup. Em. in Suid. II. 489. IV. 323.

Ψ.

2. ἱππιδὴ] might we read ἱππισδὴ, as ὀπη, ὄππη? See Eustath. p. 900, 9.

287. ἔγερθεν] ἄγερθεν ex Hesychio, congregati sunt equites. Toup. in Suid. I. 217. Schol. A. B. Wolf. Proleg. CCXL.

402. πίλναντο] πίμπλαντο MS. Harl. 5600. ed. PR. and, by an error of the press, πίπναντο Ald. edd. 2, 3. Ernesti however had restored πίτναντο from Cod. Lips. (*floated* or *streamed*); πίτνατο MS. 1771.; as πτισσατόντο 315.

Il. Φ, 7. Πίτνα πρόσθε βαθεῖαν, ἐρυκάμεν· ἡμίσεις δὲ

Od. Λ, 391. Πετνὰς εἰς ἐμὲ χεῖρας, ὀρίξασθαι μενεαίνων.

This corruption of the text arose from the similarity of the τν (ν ψ) and λν in MSS. The genuine reading however might have been elicited from Ven. Schol. B. which explain it ἐξεπετάνυντο. The Scholia of TOWNLEY's MS., we understand, have prefixed πίτναντο, ἐξεπετάνυντο διὰ τοῦ τ. τινὲς δὲ πίδιαντο.

500. Μάστι] μάστι, ἀπὸ τοῦ μάστιος. Schol. Ven. A. μάστιγι MSS. Trin. Coll. C. C. C. Cantab. Harl. 5693. 1771.

Ω.

124. ἐντύνοντο] MSS. Harl. 5693. 5600. 1771. 5601. Trin. Coll. C. C. C. Cant. Cod. Ven. et Schol. ed. PR. Schol. 1517. ἐντύνοντ' Odyss. Π. 2. MSS. Harl. 5658. 6325. 5673. 1479. 5674. C. C. C. Cant.

In defence of the latter, Dr. Clarke adduces Aristoph. Equit. 815. Vesp. 613. Pac. 1281. and Av. 1601—which in Cod. Rav. (1608.)

τὸν Δί' ἀπαιτεῖν· καὶ διαλλαττώμεθα
ἐπὶ τοῖσδε· τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.

This punctuation was recommended by *Valck.* in Id. A, 51. [L. Bat. 1773.] To these authorities may be added Eccles. 348. Equit. 538. Av. 659, and Nub. 416.

μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾷν ἐπιθυμεῖς.

'Sic bene meus,' and in Supplem. 'sic etiam *hic* codex bene.' So also Cod. Rav. and MS. Cantab. Three other MSS. Cantab, coincide with the common text in μήτε γε ῥιγῶν—two of which give μήτε ἀριστᾷν—and the other, with the necessary elision, μήτ' ἀριστᾷν. See Phil. Lips. Em. in Menand. p. 30.

In Th. Adoniaz. 147. Ἔρρε ὅμως κ'τὶς εἶκον· ἀνάριστος Διοκλείδας.

Eobanus Hessus rendered ἀναρ. optimus haudquaquam—for which he was gently chastised by the learned, the guileless, and the mild Leopardus, Emend. XIX. 7,[27] who has there anticipated Toup's emen-

[27] Væ illis, qui tanti viri observationum reliquos decem libros nobis invident; CASAUBON in Athen. 893. See D. Heinsii Emend. et Not. ad Max. Tyr. p. 77. ed. 2. VALCK. in Adon. Theocr. p. 338. His singleness of heart, suavity of manners, and uncommon perspicacity, made him appear to his contemporaries 'like a lily raised by chance in a field of thorns.' Will it be credited that this long-lost work of the FATHER of CRITICISM, since the revival of letters, is allowed to repose in the Bodleian library? On Gruter's mutilated copy we can bestow no regard. When the auspicious period of meditating a publication of this treasure with the former part shall arrive, Leopardus will, doubtless, meet with an editor better in-

dation in Suid. I. 50. Τιμοκλῆς Νειάρᾳ. Mox in Suida inserta quæ exciderat voce, lege, ἀναριστους, ΤΟΥΣ μήπω ἠριστηκότας. PORS. Append. p. 438.

Br. also in An. Gr. p. 60. 'Barnesius male et contra metrum ediderat ἐντύνοντο ἄριστον.' The editors, however, of the Grenville Homer are ably supported by Mr. Knight, p. 87. 'Αριστον, *prandium*, was probably ΓΑΡΙΣΤΟΝ, and thus distinguished from ΑΡΙΣΤΟΝ, *optimum*, and not by the first syllable being long, as Clarke has supposed. The instance of ἀναρισίος with the second syllable long, cited by him from Aristophanes and Theocritus, is wholly irrelevant; new habits and different dialects having in their times totally changed the pronunciation of the language; so that he might as well have cited a word from Pope to prove the right accent of a word in Chaucer. All the manuscripts and printed editions have uniformly ἐντυνοντὸ ἄριστον, and not ἐντυνοντ' ἄριστον, as he has given it; wherefore I conclude that the true reading is ΕΝΤΥΝΟΝΤΟ ΓΑΡΙΣΤΟΝ.'

274. ἔκαμψαν] Cod. Ven. MS. Harl. 5601. begins the line ἐξήεις κατάδυσαν—ἔγναμψαν, MSS. C. C. C. Cant. Harl. 1771. ἔγναψαν, MSS. Trin. Coll. Harl. 5601. ἔκαμψαν, Harl. 5693. 5696. On this variation more will be said when we come to Odyss. Ξ. 348. It may be added that our editor of the Hecuba has removed an instance (Eur. Troad. 1261.) which militated strongly against DAWES's canon, by suggesting κατέκναψε for κατέγναψε. ad Hec. 302.

347. αἰσυμνητῆρι] MS. 5601. Gl. ἀρχοντῖ Hesychius, Misc. Obs. VIII. ii. 149. ἰσυνητῆρι MS. 1771. ἰσσυνητῆρι (thus) MS. 5600.

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formed than Mynheer Kemp, who has republished Martini Var. Lect. Traj. ad Rhen. 1755; and more sedulous than Wolf, who has issued from the press Mureti Var. Lect. V. I. Hal. Sax. 1791; that is, an editor who will specify what emendations of L. have been established by subsequent discoveries; a history of the restoration of those passages, in which L. has failed, as well as of those which still baffle the researches of scholars,—a list of L's indubitable corrections, which have eluded the vigilance of commentators,—and of variations, not casual, in lines which L. has occasionally quoted: Suidas, v. ὀρτυγοκόπος—λέγει οὖν ἐν Ἀλκιβιάδῃ (Plato T. II. 120. H. Steph.) οὐκ—ἀλλὰ πρὸς Μειδίαν σε δεῖ τὸν ὀρτυγοκόπον (see Schol. in Plat. p. 74.) ἀποβλέπειν καὶ ἄλλους τοιούτους· ἐν φαίδωνι· ὅτι οὐ πρὸς τοὺς τυχόντας ἀγὼν ἐστι, πρὸς δὲ τοὺς ἀρίστους. Kuster has admitted into the text L's πρὸς Μειδίαν for πρὸμειδίαν, and refers to Emend. II. 5. Aristoph. Av. 1279.

Μειδίας δ' ἐκεῖ
Ὄρτυξ ἐκαλεῖτο· καὶ γὰρ εἶχεν ὄρτυγι
ὑπὸ στιφομένου τὴν κεφαλὴν πεπληγμένῳ;

but what says K. to ἐν φαίδωνι: 'Pessime;' and well he might—the disease is admitted; where is the remedy? Alas—sæpe evenit iis, qui artem nostram exercent, ut, dum astra speculantur, ea quæ ante pedes sunt, non videant. If K. had submitted to the drudgery of reading with attention a few lines more of L. he would not have permitted the illusive ἐν φαίδωνι to remain unaltered, and his *significare nimirum vult* would have been countenanced, at least, by a Greek word: Hæc Platonis verba Proclus aut Plotinus aut alius quispiam interpretans, inquit, ΕΜΦΑΊΝΩΝ, ὅτι οὐ πρὸς τοὺς τυχόντας ἀγὼν ἐστι, id est, significans non esse Alcibiadi certamen cum vulgo aut aliquo e plebe. Neque enim ex Phædone Platonis sequentia verba deprompta esse credendum est—φαίδωνι is, as we shall have occasion to observe, one of those infames scopuli so dangerous to literary adventurers. In citing Em. II. 34. a line from Soph.'s El. (28) he has given an alteration unnoticed by all the editors, ἡμᾶς τ' ὀτρύνεις, κἀμὲ τοὺς ἐν πρώτοις ΠΑΡΕΙ. These are, δίγματος ἕνεκα.

617.] On comparing the advantages derived from Mr. Townley's MS. in professor Heyne's latinised Scholia with those elicited by the delicate research and uncommon sagacity of our professor in his notes on the Medea, Hecuba (ed. 2.) and *Collat. Cod. Harl.*, we are more than ever convinced that a collation of that MS. furnished by our illustrious countryman would be an inestimable appendage to the Iliad of the Grenville Homer. It has been malignantly said or sung, that

> Could Homer come himself distress'd and poor,
> And tune his harp at Rhedicina's door,
> The rich old vixen would exclaim (I fear)
> 'Begone! no tramper gets a farthing here,'

The variae lectiones subjoined to the Odyssey from the Clarendon press, the subject of our next critique, will prove, if proofs were wanting, that in this noble seat of learning the Muse can still 'defend her son.'—George Henry Noehden's (alias Noodle's) statement of the peculiarities of Cod. Townl. is despicable; and Heyne's we suspect to be very superficial. In Il. Φ, 390. we find a fragment of Menander given more fully by Schol. Cod. Townl. than by Schol. Ven. A. and published by an *odd* critic in an *odd* book, thus:

> Καὶ τοῦτο θύειν οὐδὲ πώποτ' ἠυξάμην
> ἐγὼ τὸ σῶζον τὴν ἐμὴν συνοικίαν
> ἀλλὰ παρέλιπον, οἰκιτὴν εἶναι στάσιν
> ἔνδον παρ' αὐτῷ πρᾶγμα χρησιμώτατον.

The MS. has οἰκίαν, which, by supplying the potential particle absorbed in the termination of the preceding word, will make good sense—ἐμὴν ΑΝ οἰκίαν—Heyne, despising those rusty worn-out leavings, gives the Scholia, and adds, Non vacat inquirere, an alibi jam versus lecti sint, astutiam cum stultitia prodentes. This reflexion is undoubtedly well meant, and is one of those depreciatory insinuations, which are flippantly imposed upon us by specious commentators to supply the place of more interesting information. But can an old MS. be safely committed to the discretion of such an annotator?—We will now give a specimen of the able manner in which *our* professor has healed a fragment of Philemon, by the aid of the same scholia.

Philemon apud Clericum, p. 372. Eustathium ad Iliad, Ω, 617. p. 1368, 5=1507, 38.

> λίθον μὲν τὴν Νιόβην, μὰ τοὺς θεούς,
> οὐδέποτ' ἐπείσθην, οὐδὲ νῦν πεισθήσομαι,
> Ὡς τοῦτ' ἐγένετο.

Bentleius versum explet legendo Λίθον μὲν εἶναι τὴν Νιόβην· Brunckius pro οὐδέποτε substituit οὐπώποτε ad Aristoph. Vesp. 983. Neuter recte. Sed totum Eustathii locum apponere juvabit. Φέρεται δὲ χρῆσις, ἃς καὶ ὁ κωμικὸς Φιλήμων λέγει, ὅτι λίθον μὲν τὴν Νιόβην, μὰ τοὺς θεούς, οὐδέποτε ἐπείσθην, οὐδὲ νῦν πεισθήσομαι ὡς τοῦτ' ἐγένετο καὶ κήδεα πέσσει, ἀλλ' ὑπὸ τῶν κακῶν τῶν συμπεσόντων, καὶ τοῦ συμβάντος πάθους, οὐδὲ λαλῆσαι δυναμένην πρὸς οὐδένα, προσηγορεύθη, διὰ τὸ μὴ φωνεῖν, λίθος. Hæc omnia veteri scholiastae suffuratum esse optimum præsulem patet e Scholiis Venetis a Villoisono editis, quæ easdem corruptelas ad unam omnes retinent, nisi quod correctius ἐγὼ proponunt, corruptius habent πείθομαι pro πεισθήσομαι. Quanquam non male fortasse legere possis, οὐδὲ νυν

γε πείθομαι, (which Heyne has preferred) cum πείθομαι habeat quoque codex Townleianus; sed *ex eodem codice* legendum est:

Ἐγὼ λίθον μὲν τὴν Νιόβην, μὰ τοὺς θεούς,
Οὐδέπατ' ἐπείσθην, οὐδὲ νῦν πεισθήσομαι,
Ὡς τοῦτ' ἐγένετ' ἄνθρωπος. ὑπὸ δὲ τῶν κακῶν
Τῶν συμπεσόντων, τοῦ τὲ συμβάντος πάθους,
Οὐδὲν λαλῆσαι δυναμένη πρὸς οὐδένα,
Προσηγορεύθη, διὰ τὸ μὴ φωνεῖν, λίθος.

PORS. ad Eur. Med. 139, 140. IX.

And these vigorous lines have been taken by Heyne ad Il. Ω. 617. without any acknowledgement.—Who can be so indifferent to the interests of Greek literature, as not anxiously to wish for PORSON's appreciation of this MS.? Who can be so senseless as to relinquish his share in a common blessing? We conjure this critic by the manes of BENTLEY, of DAWES, and of TYRWHITT, to confer on us, at some future period, this signal benefit. We know that some have laboured to weaken his decisions by strictures, which ought, in charity, to be rather attributed to personal resentment than to cool deliberation. His vigour and intrepidity of intellect, aided by unrivalled acquirements, command universal homage, and justify his country in claiming a kind of superiority over every other nation: and, for our part, 'Indian like,' we would not hesitate to revere

The sun that looks upon his worshipper,
But knows of him no more.

(To be continued.)

ART. II.—*The Asiatic Annual Register, or, A View of the History of Hindustan, and of the Politics, Commerce and Literature of Asia, for the Year* 1801. 8*vo.* 14*s. Boards.* Debrett. 1802.

IF the editors have been remiss in protracting the period of their publication, we must own ourselves guilty of some little delay—a delay the less excusable, as an annual publication is more interesting, the more nearly it approaches the period of the events. The distance from India is a sufficient cause of some procrastination, so that it should not have been increased by them or ourselves. We trust that it will not again occur. They pledge themselves, in future, to publish early in the month of January; and, we trust, our account will not be retarded long after that time.

Their correspondents, they observe, have remarked, that the progress of the Indian history is too slow, from their allotting only one chapter, annually, to the subject. The editors appear to intend some change in this respect, and a more rapid advance in this part of their work.

'The one which we here present to the public will not, however, be found uninteresting or uninstructive. It embraces one of the most momentous periods in the annals of India. In the beginning of the seventeenth century, the mighty fabric of the Mogul government had attained its brightest eminence, if not the utmost plenitude of its

power; and at that time, too, commenced the connection with England, by which it was destined to be subverted. To unfold the principles on which the political institutions and civil policy of that government were founded; to view the modes in which these were practised, and to explain the effects of their operation; to show the state of domestic and foreign commerce in India, and the peculiar maxims by which it had been regulated in all ages; and, finally, to give an account of the manner in which that commerce gave birth to the intercourse with England, as well as of the origin of the India Company, and their infant establishments, are subjects which, when brought into one point of view, and placed in a perspicuous light, seem well adapted to attract the public attention, and to promulgate an important part of that useful knowledge which lies scattered over several hundred volumes, inaccessible to common readers, from their scarcity, and the different languages in which they are written, and repulsive to men of taste and talents, from their dryness and verbosity. We have made it our business to consult those volumes with scrupulous attention, and to compare the facts which they contain with those which we ourselves collected both in India and England, as well from unpublished documents as oral information. The whole of our materials have been derived from the most authentic sources; and we trust the learned reader will find, that the strictest fidelity has been observed, not only in the relation of circumstances and events, but in the views which have been taken of their causes and consequences.' P. iii.

To this subject we shall soon return: in other parts of the plan, they have made little change. As it was advisable to contract the size of the volume, so each department is less copious and extensive, and the preface concludes with the most consoling prospects of a continuance of peace in India. In this moment of awful impending war, we cannot avoid a word or two on that subject; and shall remark, that, on the whole, we consider India as secure. In a plan of its conquest, detailed in the present volume, the contingencies are so numerous that the success can scarcely be styled improbable: we should think it impossible. Yet perhaps there was a moment, when, if Bonaparte had pushed for northern Persia, and, at the period of Zemaun Shaw's restless ambition, had joined his powers, the English possessions in India would have been in danger. The Corsican's wild plan of colonisation in Egypt saved them from impending ruin; and his firmness of administration, in retaining possession of Malta, will probably secure them in future. From Russia there is little reason for apprehension. Her vast dominions are already unwieldy from their extent; and, before the eastern parts are sufficiently peopled and civilised to render them formidable, they will perceive how little power a head can have at so great a distance from the extremities, and will become independent.—But to return to the work.

We have very attentively perused the third chapter of the

history, which contains observations on the political and commercial state of India, preceded by remarks on the constitution of the Mogul empire. These contain a very judicious abstract of the state of India, at the time when the Europeans, and particularly the English, were first connected with this part of Asia; and we think the subject has not before been brought together so advantageously, or compacted so judiciously. The account of the political regulations of the emperor Akbar are highly interesting; and, as there is a life of that monarch, written by himself with singular simplicity and candour, we would recommend some extracts from it for a future volume. Some years have elapsed since we saw it; and, if our recollection be correct, the whole would be too extensive for this work. We shall select, as a specimen of this history, the very masterly and well compacted account of the early commerce of the Hindus.

'Trade between different countries usually arises from a reciprocal want of exchangeable commodities. But the Hindus, limited in their desires, wanted no commodities with which any other nation could supply them. Their character of patience, temperance, and moderation, formed, in a long course of ages, by the restrictive principles of their religious and civil institutions, prevented them from acquiring that taste for luxury and extravagance which is the general concomitant of civilization and refinement, and which so largely contributes to promote the external commerce of nations. Furnished almost with every necessary comfort and convenience, by their own ingenious industry, and the peculiar benignity of the climate in which they lived, they had no relish for the productions of any other country, and even felt little curiosity about them. They therefore never engaged in any external trade, nor speculated on the advantages they might derive from being the carriers of their own commodities to those nations by whom they were so highly prised. The desire of wealth, however, is a passion too general and too powerful, not to have had a very forcible influence on so enlightened a people; and the gold and silver, with which the traders of other countries flocked to the markets of Hindustan to purchase those exquisite manufactures, and other valuable articles of merchandize that could be procured no where else, operated as a strong and constant stimulus to their strenuous ingenuity. And as the money which by this means flowed so plentifully into the country was never again remitted from it, either for commercial or other purposes; and as the trade carried on by the Portugueze had infected the people of Europe with an epidemical rage for Indian productions, at the same time that the precious metals brought from America so much increased the facility of obtaining them, the empire of Hindustan naturally became, in the course of the reign of Akbar, the general reservoir of all the specie of the world. This vast influx of specie, circulating throughout the empire, was employed as an instrument of internal trade, which it rendered infinitely more flourishing than at any former period. The trade of the interior, which was augmented by means of this circulation, was confined to the peninsula, the Deccan,

and the provinces of Orissa, Bengal, Behar, Oude, Delhi, Malwa, Guzerat, the Panjab, Cashmir, and Cabul. The horses, which were imported from Tartary, Persia, and Arabia, were exchanged for muslins, coarse cottons, and silks. The cinnamon brought from Ceylon, the cloves, mace, and nutmegs from the Molucca islands, iron from Europe, and cowries from the Maldive islands, were likewise paid for in commodities. These were the only articles of trade then imported into Hindustan. The demand for horses and iron arose from the great military establishments which were maintained by the emperor and the mussulman princes of the Deccan, and from the wars which were continually carried on between them. But this exchange of commodities, when considered in a relative view to the general commerce of the country, was partial and unimportant, and no way interfered with the established usage by which that commerce was regulated. The great export trade of Hindustan invariably consisted in an interchange of merchandize and specie, and was never carried on by her own inhabitants, but immemorially by other nations: and her internal trade, nourished and invigorated by that specie, rendered her the most opulent country in the world.

'The importation of the precious metals was productive of a double benefit; for it not only supplied all the wants both of the government and the people, but thereby did away any temptation on the part of the Mogul princes to work the gold and silver mines of their own country; a temptation to which all governments are naturally prone to yield, and which, when yielded to, never fails to be followed by the most pernicious consequences. The merchants of Hindustan likewise derived a direct advantage from the specie which they received in payment of their commodities from the European traders. In the reign of Akbar, a premium of twenty per cent. was given to all merchants who sent their gold and silver to the royal mints, several of which were established in various parts of the empire. When the specie brought from Europe was re-cast, and issued from these mints, in the coin of the country, (gold mohurs and rupees,) a considerable traffic was carried on in them, by means of their bearing value in the different provinces according to the place in which they were struck. The gold mohurs and rupees of Agra, and Murshedabad in Bengal, were intrinsically, as well as by public estimation, more valuable than those of any other place; and a large profit was obtained on the exchange of these coins, at the markets of the Deccan and Guzerat, whither they were transmitted for the purchase of the diamonds, rubies, emeralds, and other precious stones of Golconda, Berar, and of the rich gold and silver velvets, and beautiful carpets of Putten, Beroach and Ahmadabad. The gold and silver coins (the pagoda and the fanam) that were struck by the independent Hindu rajahs of the peninsula, were also employed to great advantage in carrying on the inland traffic in that part of the country. The dams, pice, and other small coins in circulation, contributed to facilitate this trade, amongst a people who, from being habituated to a peculiarly rigid frugality, required to buy their goods in the smallest possible quantities. Amongst the lowest classes, even copper was not cheap, or plenty enough to answer their purposes; and recourse was had to the cowries, or shells, that have been mentioned, by means of which they provided themselves

with necessaries, in such proportions only as suited their parsimonious habits, and as were indispensable to their wants. The trade in cowries was in the time of Akbar principally carried on by the merchants of Cambay, Ghogeh, and Surat, who sent small vessels, called tahwerys, to the Maldive islands, laden with rice and coarse cottons, with which articles they purchased these useful shells. This was the only sort of export trade ever carried on by the merchants of India on their own account.' P. 13.

This history reaches to about the year 1618. We trust that the authors will be somewhat more expeditious in the following volume. We may, however, remark, that the period of their promised publication is already elapsed, and we have not heard of their volume for 1802.

The chronicle contains the series of events of the year, some of which are singular, and others interesting; but they are too miscellaneous to enable us to offer any general account. The civil and military promotions, with a list of births, marriages, and deaths, follow.

Under the article of 'Home Intelligence,' is a paper already alluded to, entitled 'A Project of an Expedition over Land to India, submitted to the Government of France in the Spring of 1801, with a Comment by the Editor.' This plan, we have said, is so full of improbabilities, that the sagacity of the editor was not required as an antidote to the poison. He has, however, offered it in the most satisfactory form, and would almost lead us to think that the plan is somewhat ironical, and intended to ridicule a wild scheme, of a similar nature, which Paul I. was said to have entertained, were not the wild Quixotism of modern Frenchmen so familiar to us.

The 'State Papers' respect the trade between India and Europe, so far as regards private trade, and the employment of India-built ships for carrying it on. The proceedings in parliament are chiefly on the same subject; to which are added Mr. Dundas's speech on the India budget, and the abstract of statements relative to the accounts of the East-India Company. The reports of the speeches, in each department, seem to be sufficiently faithful and satisfactory. The proceedings at the India-house follow, and chiefly relate to the private trade—a question scarcely yet separated from party, and, we fear, not considered sufficiently without an attention to private interest.

The 'Characters' are well selected, and interesting. The 'account of the life of Bajazet' is from the French of d'Herbelot, not before translated: the 'account of the life of the emperor Shahrokh,' fourth son of Timur, is from the same author; and both are sufficiently known to those whose

zeal for Eastern literature has led them to the volumes of d'Herbelot.

The 'character of Georgian and Circassian women,' from the Travels of Olivier, are scarcely adapted to an Asiatic register, which should be confined to India or its immediate connexions, and contains also little novelty.

The 'account of the life of Teruvercadu,' a learned Hindu of the Carnatic, is a more appropriate article, and peculiarly interesting to the Eastern scholar, as it points out the principal parts of the Hindu learning. 'A memoir of the Bounsla family of Mahrattas, since their settling at Nagpoor, under Ruggojee,' is less generally interesting, though of importance to the historian of the peninsula.

An 'account of Gholaum Hossein Khan, author of a very valuable and interesting work, entitled "Sëir Mutakharin, or a View of Modern Times," translated from the Persic original.'

'This work comprizes a civil history of Hindustan, from the death of Aurengzebe to A. D. 1781, together with a particular account of the English conquests, and a critical examination of the English government and policy in Bengal. The author treats these important subjects with a freedom and spirit, and with a force, clearness, and simplicity of style, very unusual in an Asiatic writer, and which justly entitle him to pre-eminence among Asiatic historians. This work is little known even to Orientalists but by name. In our succeeding volumes we propose to make our readers familiar with it. The public will naturally be curious to know the sentiments of an independent native of Hindustan, endowed with a great share of penetration, sagacity, knowledge, and spirit, respecting our conquest of his country, and the policy pursued by our government in Bengal previous to the year 1781. In the mean time the following short account of the author's life, written by himself, will be perused with a proportional degree of interest.' P. 28.

The life is written with singular *naïveté*, and apparent candour. The life itself cannot be of importance to us; but the character of Assof-ud-Dowla, the late nabob of Oude, from the author's history, is more interesting, as it is connected with the British politics in that country. The nabob appears, from the 'report of a man celebrated for accuracy and impartiality,' as the meanest and most despicable of wretches in every respect, unworthy of reigning, perhaps of living.

'Authentic anecdotes of the life of major-general Claude Martin' follow. This enterprising officer went with Lally to India, and left him, when his oppressive despotism disgusted almost his whole army. After attaining the rank of captain in the India Company's service, he went, by their permission, into that of the nabob vizir Sujah-ud-Dowla. He continued a favourite with the vizir; and his influence was at

all times to be purchased. In reality, he omitted no methods —and some of them were inconsistent with the disinterested spirit of a soldier, perhaps with the common feelings of the man—to accumulate money.

'In 1796, when the Company's officers received brevet rank from his majesty, Martin was included in the promotion of colonels to the rank of major-general.

'Some years before this period, he had finished a spacious dwelling-house on the banks of the river Goomtee, in the building of which he had been long employed. This curious edifice is constructed entirely of stone, except the doors and window frames. The ceilings of the different apartments are formed of elliptic arches, and the floors made of stucco. The basement story comprises two caves or recesses within the banks of the river, and level with its surface when at its lowest decrease. In these caves he generally lived in the hot season, and continued in them until the commencement of the rainy season, when the increase of the river obliged him to remove. He then ascended another story, to apartments fitted up in the manner of a grotto; and when the further rise of the river brought its surface on a level with these, he proceeded up to the third story, or ground floor, which overlooked the river when at its greatest height. On the next story above that, a handsome saloon, raised on arcades, projecting over the river, formed his habitation in the spring and winter seasons. By this ingenious contrivance he preserved a moderate and equal temperature in his house at all seasons. In the attic story he had a museum, well supplied with various curiosities: and over the whole he erected an observatory, which he furnished with the best astronomical instruments. Adjoining to the house there is a garden, not laid out with taste, but well filled with a variety of fine trees, shrubs, and flowers, together with all sorts of vegetables.

'In his artillery yard, which was situated at some distance from his house, he erected a steam engine, which had been sent to him from England; and here he used to amuse himself in making different experiments with air balloons. After he had exhibited to some acquaintances his first balloon, the vizir Assof-ud-Dowla requested he would prepare one large enough to carry twenty men. Martin told his highness that such an experiment would be attended with considerable hazard to the lives of the men: upon which the vizir replied, "Give yourself no concern about *that*—be you so good as make a balloon." The experiment, however, was never tried.

'Beside his house at Lucknow, he had a beautiful villa, about fifty miles from thence, situated on a high bank of the Ganges, and surrounded by a domain, of almost eight miles in circumference, somewhat resembling an English park. Here he used occasionally to retire in the hot season.

'In the latter part of his life he laid out a large sum of money in constructing a Gothic castle, which he did not live to finish. Beneath the ramparts of this castle he built casements, secured by iron doors and gratings thickly wrought. The lodgments within the walls are arched and barred, and their roofs completely bomb-proof. The castle is surrounded by a wide and deep ditch, fortified on the outer side by

stockades, and a regular covered-way; so that the place is sufficiently protected to resist the attacks of any Asiatic power. Within the castle he built a splendid mausoleum, in which he was interred; and on a marble tablet over his tomb is engraved the following inscription, written by himself some months before his death :—

'Here lies Claude Martin:
He was born at Lyons A. D. 1732.
He came to India a private Soldier,
And died a Major-General.'

His fortune, which amounted to 330,000*l.* sterling, was chiefly bequeathed to charitable uses. 'Self-interest,' he adds in his will, 'was his sole motive of action; and the sins of which he had been guilty, he admits to have been very great and manifold.' He concludes 'by praying for forgiveness of God, which he hopes this sincere confession of his wickedness will obtain.'

'Biographical Anecdotes of general Perron,' who came to India as a petty officer in Suffrein's squadron, and rose to the command of three brigades in Sindeah's service, are not very interesting. 'The character of brigadier-general Carnac' is more so: he appears to have been an able general, a good scholar, and an amiable man.

The first of the 'Miscellaneous Tracts' is 'a meteorologic account of the weather at Madras, in the year 1790, by John Chamier, esq.' Madras is situated in 13° 4 north lat. and in 80° 33 east long. The medium height of the thermometer, for three or four years, seems to have been 80° 9: the greatest general height 87° 1; the least 75° 5. The mean heat of April was 83° 2. In the year 1790, the lowest point of the thermometer was 68° at sunrise, in January; the highest, 91°, in June.

'Objects worthy of observation between Agra and Calcutta, by colonel Ironside,' are of local importance, and only short notices. 'The manner of hunting and sporting by the English, in Bengal, by the same author,' will not admit of abridgement. The following account of a bird, little known, merits, however, to be more generally communicated.

'Florekins are amongst the *non descripta*, I believe, in ornithology. A drawing can alone exhibit an adequate representation of this fine bird; it harbours in natural pastures amongst the long grass, on the extremity of lakes, and the borders of swampy grounds, lying between marshy soils and the uplands. Hence its flesh seems to partake, in colour and relish, of the nature and flavour of both the wild duck and the pheasant; the colour of the flesh on the breast and wing being brown, but on the legs perfectly white, and the whole of the most delicate, juicy, and savoury flavour conceivable.

'There are only three claws to its feet; the roots of the feathers of the female are of a fine pink colour.

'When the cock rises up, some fine black velvet feathers, which commonly lie smooth upon his head, then stand up erect, and form a tuft upon his crown and his neck.

'When set by dogs, it lies close, and scarcely ever rises till the fowler is so near as almost to tread upon it. The nest of it is made amongst the grass.

'You read of them in descriptions of ancient knightly festivals of the Nevilles, Percys, Mortimers, Beauchamps, Montacutes, De Courceys, Mohuns, Courtenays, and Mowbrays, under the name, I believe, of flanderkins; but whether they were then natives of England, I am uncertain.

'The height of the cock florekin of Bengal, from the ground, when he stands, to the top of his back, is seventeen inches.'

'The height from the ground to the top of his head, when he holds it upright, is twenty-seven inches.

'The length from the tip of his back to the end of his tail, is twenty-seven inches.' P. 19.

One other extract, from this curious communication, may be allowed.

'It is somewhat extraordinary, but nevertheless a fact, the influence of fascination possessed by the tiger, and all of his, the feline species, over many other creatures. 'Spied by deer particularly, they stop at once, as if struck by a spell, while the tiger lies still, his eyes fixed on them, and quietly awaiting their approach, which they seldom fail to make gradually within his spring; for the large royal tiger cannot run speedily or far. The glow of their eyes is fierce and powerful. I myself once passed a royal tiger in the night near a wood, and could plainly perceive the scintillations from his eyes. He was deterred from approaching us by the light of flambeaux, and the noise of a small drum which we carried, and was beat by a servant for the purpose of scaring him away.

'Wherever tigers roam or couch, a number of birds continually collect or hover about them, screaming and crying as if to create an alarm. But the peacock seems to be particularly allured by him; for the instant a flock of pea-fowl perceive him, they advance towards him directly, and begin strutting round him with wings fluttering, quivering feathers, and bristling and expanded tails. Of this enticement the fowlers also make their advantage; for, by painting a brown cloth screen, about six feet square, with black spots or streaks, and advancing under its cover fronting the sun, the birds either approach towards them, or suffer them to steal near enough to be sure of their mark, by a hole left in the canvas for them to fire through.

'Several other instances of the fascination of animals I have myself been witness to in Bengal. Three or four times, where a line of troops were marching in a long uninterrupted series, passed a herd of deer; I observed that when their attention was taken off from grazing, by the humming murmuring noise proceeding from the troops in passing, they at first and for a while stood staring and aghast, as if attracted by

the successive progression of the files, all clothed in red. At length, however, the leading stag, "*vir gregis ipse*," striking the ground, snorted, and immediately rushed forward across the ranks, followed by the whole collection, to the utter dismay and confusion of the soldiery: thus running into the very danger one naturally supposes they must have at first been anxious to avoid. The men, who were apprized by the sound of their approach, stopped, and made way for them. Over the heads of the others, who were heedless and inattentive, they bounded with wonderful agility, and fled over the plain.

'Driving one evening along the road in a phaeton, and pretty fast, I perceived a young heifer running near the carriage, with her eyes intently fixed upon one of the hind wheels; by the whirling of which the animal seemed completely struck and affected. Thus pursuing her object for about a quarter of a mile, she, by a sudden impulse, rapidly darted forward towards the wheel, which then striking her nose, the attention of the creature became interrupted by the violence of the friction, and was, of course, withdrawn: she then immediately stood stock still, and presently after turned about slowly and made off.

'Beyond all other animals, however, serpents possess most eminently this occult power: frequently are they seen revolved on the branches of trees, or on the ground, meditating their prey, either birds, squirrels, rats, mice, bats, frogs, hares, or other animals.' P. 21.

'Of the sports of the field, in Hindustan, by the same author.' This article also does not admit of abridgement. English hounds lose their scent after about a year; and they are liable, as well as European spaniels and pointers, to frequent disorders in the bowels, which soon destroy them.

'Accounts of feats of strength, activity, and legerdemain, in Hindustan, by colonel Ironside.' The Hindus, in these feats of activity, seem to excel the Europeans.

'An inquiry into the nature of the winds which prevail in the Indian seas,' from colonel Capper's work, has been already noticed. The narrative of a voyage, however, to Cochin China has never yet been printed, and is peculiarly important and interesting. It includes a sketch of the geography of the country, with some particulars of the manners, customs, and history, of the inhabitants, by Mr. Chapman. The object of the tract before us is to recommend a settlement in this part of Asia, where the internal contests of the inhabitants furnish the highest probability of success. We suppose the proposal has been *reviewed* by those best able to judge of its propriety. The adventures of the author we cannot abridge, but shall add a short account of the country.

'The breadth of the country bears no proportion to its length. Few of the provinces extend further than a degree from east to west, some less than 20 miles: Donai, which is properly a province of Cambodia, is much larger.

'The whole country is intersected by rivers, which, although not

large enough to admit of vessels of great burthen, yet are exceedingly well calculated for promoting inland commerce.

'The climate is healthy, the violent heat of the summer months being tempered by regular breezes from the sea. September, October, and November, are the season of the rains; the low lands are then suddenly overflowed by immense torrents of water which fall from the mountains. The inundations happen generally once a fortnight, and last for three or four days. In December, January, and February, there are frequently rains brought by cold northerly winds, which distinguish this country with a winter different from any other in the East. The inundations have the same effect here as the overflowings of the Nile in Egypt, and render the country one of the most fruitful in the world. In many parts the land produces three crops of grain in the year. All the fruits of India are found here in the greatest perfection, with many of those of China.

'No country in the East produces richer or a greater variety of articles proper for carrying on an advantageous commerce, cinnamon, pepper, cardemoms, silk, cotton, sugar, Agula-wood, Japan-wood, ivory, &c. Gold is taken almost pure from the mines; and before the troubles great quantities were brought from the hills in dust, and bartered by the rude inhabitants of them for rice, cloths, and iron. It was from them also the Agula and Calambae woods were procured, with quantities of wax, honey, and ivory.

'The animals of Cochin China are bullocks, goats, swine, buffaloes, elephants, camels, and horses. In the woods are found the wild boar, tyger, and rhinoceros, with plenty of deer; the poultry is excellent, and the fish caught on the coast abundant and delicious. The flesh of the elephant is accounted a great dainty by the Cochin Chinese. The breeding of bullocks is little attended to; their flesh is not esteemed as food, and they are made no use of in tilling the land, which is performed by buffaloes. They are totally unacquainted with the art of milking their cattle.

'The aborigines of Cochin China are called Moys, and are the people which inhabit the chain of mountains which separate it from Cambodia. To these strong holds they were driven when the present possessors invaded the country. They are a savage race of people, very black, and resemble in their features the Caffrees.' P. 85.

The Moys are evidently the Malays; and the present race is very clearly of Chinese origin. Cochin China affords numerous articles required by the Chinese; and the possession of this country would, in our author's opinion, secure the trade of China, with peculiar benefits, when we consider the connexion of the emigrant Chinese with every part of the parent country. The vicinity of Japan and the Philippines would give us considerable advantages in commerce; while Turon Bay would be a secure asylum for the Indiamen who lose their passage to China. On this subject we can offer no opinion, but have often urged the utility of a settlement in the neighbourhood, or on the east of China, to com-

mand the commerce of that very cautious nation, which so unwillingly admits strangers to its own ports.

'Observations on the monsoons, so far as they regard the commerce and navigation of the port of Bombay,' are chiefly nautical, and not interesting to general readers.

'A curious mode of process, among the Hindus, in trials for witchcraft.' The absurdity of these processes is equalled only by our own vulgar and obsolete superstition of throwing a reputed witch into the water, who, if not drowned, was formally condemned to be hanged. We shall select the Indian proofs.

'The natives of India observe three modes of incantation, in order to prove the crime. First, in the day time, by planting in water branches of the Saul tree, in the name of every woman in the village, from the age of ten years and upwards; for if, after remaining in the water a certain period of time, a branch withers, the woman in whose name it is placed is deemed a witch.

'Secondly, by lamp light in the night, by dropping oil of mustard into water contained in the hollow of a certain leaf, and with each drop calling on the name of every woman of the village; and if the shadow of the woman in whose name the oil is dropped appeared in the water, she was immediately pronounced a witch.

'The third mode is by placing small parcels of rice, tied in bags, in a nest of white ants, in the name of each woman of the village; when as many of the bags of rice as were destroyed by the ants, each of the women, in whose names such bags were placed, were declared witches. All these several processes were performed before the self-created tribunal as above described, and which generally consisted of a pretty numerous assembly.' P. 91.

'Letters from the emperor Aurengzebe to his sons, with an authentic copy of his will, translated from the Persic originals, by the late Joseph Earles, esq. now first published.' These letters display much superstitious bigotry, and show that the most unfeeling heart may be still susceptible of parental tenderness. Two paragraphs from the will we shall select.

'7th. There is none better calculated for a minister of state than a Persian. In war also, from the reign of his majesty of blessed memory, till the present time, none of this nation ever fled from the field of battle, or slipp'd from their feet of firmness; nor have they ever been refractory or perfidious: but as they require much attention and respect, it is difficult to satisfy them, though by all means highly necessary, and more so, not to treat them with neglect.

'8th. The Tartars are undoubtedly a race of excellent soldiers. They are very expert and judicious in plundering and devastating a country, and in making night attacks and prisoners; nor do they account it any disgrace to retire from action fighting; being in this respect far remote from the gross ignorance of the Hindustanians, whose heads may go 'ere they will go themselves. It is by all means neces-

sary, therefore, to treat these people with regard, as they will be serviceable upon many occasions where others will not *.' P. 95.

From the letters, which are often highly curious, we shall add a short extract.

'The emperor Jehangier says, in his Jehangier Namé—"divisions daily arising from the commencement of our reign, we deemed repose unlawful for ourself; and in order to protect and defend the people of God, we never slept with the eye of a friend:

'To give rest to every body beside,
We inured our own to the want of it.'

"By the favour of God, our custom by degrees became such, that sleep never plundered more of the wealth of our time than two astronomical hours in the space of a day and a night; whence we derived these two advantages, a thorough knowledge of the affairs of the empire, and wakefulness in the remembrance of God."

'It is a shame that this life, of an imperfect day, should be passed away in sloth and forgetfulness, when the long sleep of death is before it: Deeming it precious, one should not, on the contrary, be the twinkling of an eye divested of the thoughts of God.

'Be wakeful, a strange sleep is just before you.' P. 96.

'Vindication of the liberties of the Asiatic women, by Mirza Abu Taleb Khan.' This learned native of Oude has been for nearly two years in England, and has composed a poem, in the Persic language, descriptive of London, its amusements, the adjacent country, and English manners. This little tract is written in consequence of a conversation on the subject with an English lady, and designed to show, that the real possession of liberty and power is in the Asiatic, and not in the English, ladies. The discussion is truly curious, though we think the Hindu fails somewhat in his proofs. One of the superiorities of the Asiatic ladies will not be allowed an exclusive advantage—*viz.* a prescriptive power of teasing their husbands by every pretext.

Among the poetic pieces, we were greatly entertained with 'the literary characteristics of the most distinguished persons of the Asiatic Society, by John Collegins, esq.' It contains some curious accounts of authors, who have distinguished themselves in that collection, but is not remarkable for animated description or poetic imagery. Two little odes

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'* Those nations in the two preceding articles, which have been translated *Persians* and *Tartars*, are expressed in the original by the words *Iran* and *Turan*. The former is generally understood for the kingdom of Persia, comprehending all those regions extending from the Oxus to the Persian Sea on the south, and the Tigris on the west; and the country beyond the Oxus is called *Turan*; but all the higher Asia, excepting India and China, is comprehended by Eastern historians under these two names.'

from Hafiz, with the originals, conclude this department, which, we think, might have been extended further.

The works noticed are, captain Turner's Account of his Embassy to Thibet; colonel Symes's Embassy to Ava; Persian Lyrics, from the Diwan-i Hafiz; Dr. Howison's Dictionary of the Malay Tongue; a continuation of Colebrooke's Digest of Hindu Law; Observations on the Report of the Directors of the East-India Company respecting the Trade between India and Europe, by Mr. Henchman, with a Letter to Sir William Pulteney, on the same Subject, by Sir George Dallas; the Tooti Nameh, or Tales of a Parrot, in the Persian, with an English Translation; Dr. Hager's Explanation of the Elementary Characters of the Chinese. The volume concludes with correspondence on literary subjects, chiefly announcing Mr. Drummond's Grammar of the Malabar Language, with a short analysis of that work.

ART. III.—*Travels in Portugal, and through France and Spain. With a Dissertation on the Literature of Portugal, and the Spanish and Portugueze Languages. By Henry Frederick Link. Translated from the German by John Hinckley, Esq. with Notes by the Translator.* 8vo. 9s. *Boards.* Longman *and* Rees. 1801.

OUR very intelligent author describes his journey, through France and Spain, to Portugal, in the course of which he accompanied count Hoffmansegg, whose object it was to examine the natural history of this last kingdom, and who wished for a companion, in some degree acquainted with mineralogy and botany. While the count is preparing his great work, the Fauna et Flora Lusitanica, our author has published his travels.

'On my return I read all the accounts I could procure of travels in Portugal, and found that no one had seen so much of that country as ourselves. I also perceived that most of the authors of these works were grossly ignorant of the language, and gave many false accounts, or such as were only applicable to the inhabitants of the metropolis, but which they erroneously extended to the whole kingdom. In short I read of nothing but complaints against the lazy bigotted and thievish Portugueze, and saw with grief, that no one had described the delightful vales through which the Minho flows, the cultivation of which vies with that of England herself; that no one had bestowed due praise on the tolerant spirit of the common people, of which I had many pleasing proofs, (I speak not of priests, who have a character of their own, and are alike in all countries where the government favours them); that no one had proclaimed the security enjoyed in a country where in my botanical excursions I laid myself down by the road-side

in unknown spots, and, exhausted by the heat of the day, slept without care or apprehension.

'Thus I seized the pen to defend my friends the Portugueze, determining impartially to pourtray their character, their mode of life, and their agriculture, with which last my occupations rendered me intimately acquainted; till thus a mere apology grew into a book of travels. It being often needful to draw a comparison between the Portugueze and their neighbours the Spaniards, I added a short account of our journey through Spain, and France is too important an object of public attention to omit the few observations I have prefixed, more particularly on provinces through which travellers have of late very rarely passed.' P. iv.

M. Link has certainly seen the Portuguese with a favourable eye; and, though we attach little credit to the accounts of travelers who have merely surveyed the capital, we know too much of the interior country, to be able to pay any great attention to the flattering account here given of it.

The author hastens through the road from Calais to Paris, but enlarges a little on what is most interesting in the metropolis; and his remarks on England chiefly appear in the comparative statement of the conveniences and beauties of the two countries.—We shall select a short specimen.

'The country round Paris is, without comparison, more beautiful than that round London. How charming is the view of a part of the city from the Botanic garden! which is even exceeded by that of all Paris, from the pleasant hill of Montmartre. The continuation of this hill, with its numerous vineyards, to the neighbourhood of Charenton, presents an agreeable variety to the eye; and the banks of the Seine up to the spot where it receives the Marne, and to the majestic bridge over the latter, are equally pleasing. But still more charming is the spot, where, having passed the Elysian fields, it forms a curve toward the bridge over the Sevre, watering the foot of a charming hill, on which is the park of Meudon. Here it makes a sharp turn, and flows to the park of St. Cloud, amid the shady walks and thick foliage of which Peace seems to dwell, while the solitary castle gives as it were a soft elegiac murmur of sympathy. The extreme flatness of the country round London renders it naturally dull, and between Bagshot and Hounslow horrible: nothing, indeed, but art could have given it any attractions. Of the neighbourhood of London, the country about Chelsea is the pleasantest on one side; and at a farther distance, on the other side, on the banks of the river below the metropolis, are Greenwich-park and hospital for decayed seamen, a magnificent building, the prospect of which is an ornament to the neighbouring country, which it greatly contributes to render extremely pleasant. The view at Richmond is remarkably fine; but the spectator must be placed on the hill in the park, or in the Star-tavern, to trace all the windings of the river, which often conceals itself amid a crowd of houses and gardens, meadows, fields, and foliage. It affords but a single view, and resembles a solitary bright thought in an otherwise insignificant work. I love not an epigrammatic country view.' P. 24.

M. Link seems not to have availed himself of some of the advantages he might have found in England, particularly with respect to the collections of natural objects and botanic gardens.

In his progress southward, he follows the lime- and sand-stone country, to the mountains of the Limousin, where the granite commences, which is again lost on the southern side of the Correze. The country, in general, is described as poor, and the people dissatisfied, particularly in the manufacturing towns. The young men, returning from the fields of war, to which they had been carried by compulsion, are said to have brought back the most rooted hatred of the government.

From the banks of the Dordogne to those of the Garonne, the country is calcareous, with an occasional appearance of sand-stone: it is well described; and some of the peculiar politics of this part of the kingdom, particularly of the town of Montauban, diversify, perhaps enliven, it. Soon after passing the Garonne, the travelers enter Gascony—a country also of lime-stone, much diversified, and often singularly beautiful, though too deficient in woodland. The lime-stone continues, till they arrive at a little town called La Mirande. Beyond this is Rabasteins, on the declivity of a mountain, from which the view, described in the following extract, occurs: the whole country, from Mirande, rises considerably.

'Here indeed the view is extremely delightful; exhibiting a cheerful and finely cultivated country, with numerous towns, villages, and detached houses, hills clothed with hanging woods, open cheerful valleys and excellent roads, together with the near view of the Pyrenees, the majestic summits that raise their heads above all the rest in Bigorre, the sharp peaks, almost resembling needles shooting into the air, in Foix and Roussillon, and a cheerful smiling country, over which the genius of sublimity seems to hover.

'We entered the vale of Tarbes at Rabasteins. Across this vale, which however, rather resembles a wide-extended plain, runs a straight road as even as a floor, and planted on each side with trees. Near the road are meadows carefully watered by art, and fields and vineyards give variety to the view. The vines twine round the trees to a certain height, from which the branches hang in festoons; neat houses are seen half-concealed in groves of Italian poplars, and in front appears the city of Tarbes with its elegant towers; when suddenly and unexpectedly behind them arise the Pyrenees, in the midst of which is the Pic-du-midi, situated in Bigorre, at only a mile and a half distance, being 9000 feet above the level of the sea, while the other lofty summits of this chain of mountains seem to crowd around it. There are perhaps few chains of mountains, where so perfect a valley can be found in the most charming of climates, and so near the foot of so lofty a mountain. The Alps are, throughout their whole extent, de-

stitute of such beauties. Their loftiest summits rise in the midst of the whole chain, and are long before announced and introduced by mountains far inferiour in height to the Pic-du-midi.' P. 57.

This pic is about 9036 feet above the level of the sea.

The Pyrenees are shortly noticed, but we find nothing added to what was before known. Our travelers depart from them, by turning westward, to Bayonne. This is represented as an active lively town, though the shallowness of the water and the bar are impediments to its more extensive commerce. In every spot, M. Link seems particularly attentive to the beauty of women; and he here remarks, that, 'though England may produce a greater number of handsome women, this part of France, a part of Spain, and the north part of Italy, produce women of greater beauty.' The following remarks, on beauty of another kind, are not uninteresting.

'France, considered in a general view, has many natural beauties; high mountains, beautiful rivers, and excellent valleys. The native of Low-Germany misses the delicious meadows and beautiful verdure of his native country; a High-German, the lofty and darksome forests that skirt the horizon; nor did we any where see beautiful natural forests, though we traversed the whole country through its longest diameter. The oaks are not so fine as ours; and the beech, whose interwoven branches and cheerful verdure are so charming in spring, is seldom found. At Paris and Versailles the elm is mostly planted; and in the midland parts the garden-chesnut, which may certainly be classed among the most beautiful kinds of trees. In the south of France, besides the trees that are planted and nut and other fruit-trees, the oak is the only tree met with; which, however, grows in a great many, but often slight, varieties. The sea-pine is found in the neighbourhood of sandy shores, but our pine is uncommon even in the north of France; and the larch and the red and white firs are only seen on the highest mountains. Pines are only found growing single, but hills covered with thickets are common throughout the country. In the midland and southern parts are few willows planted; a tree which gives a peculiar character to the views in Germany. In the south there is a peculiar sort of willow, which has not yet been properly described (*salix nigra*). From this description, the reader may judge of the impression views in France are likely to make. The country-houses are frequently very handsome, especially in the midland parts, but situated between fields, or in the villages themselves, and generally surrounded with Italian poplars and walks. The English country-houses, when at a distance from the high-road, but so as to be distinctly seen, with an extensive lawn before them, and a shady park behind or on one side, are far more pleasantly and more tastily situated than those in France, where the small country-towns are dirty, ill-paved, and ill-built; whereas the contrary prevails in England, for most of them are gay and smiling. The constant repetition, however, of the same kind of beauty very much fatigues those who travel much

in England; and hence the English are so much charmed with the wild uncultivated views in Wales. But German forests exceed all that can be seen of this kind in the south of Europe; and it is but to be lamented they are agreeable only during two or three months in the year.' P. 72.

Biscay is the first province in Spain; and the country around is well described. Old Castile is the next district, to which the traveler ascends, through the whole road from the sea. It is consequently elevated and cold; and is indeed, as M. Link observes, a terrace formed by the mountains of Biscay, or rather the Pyrenees. New Castile is equally a terrace, formed by the Castilian mountains. The country, in general, is faithfully delineated; and the account is often animated, and particularly by remarks on the ornamental plants which occur. The soil round Madrid consists of gypsum and clay-hills, covered with granite-rubble from the frontier mountains of Castile. The author chiefly quotes Burgoanne's Travels, whom, in the true spirit of a Frenchman, who never spells a proper name accurately, he calls *Burgoing*. We regret that he was unacquainted with baron Dillon's work, in which the country is described with a more philosophic eye, though at a period when mineralogy was not so well understood, as at present.

The author proceeds through Estremadura, to Badajoz, and enters Portugal at Elvas. On the Spanish side, the frontiers were neglected; on that of Portugal, carefully guarded. From this, he infers that the Portuguese only entertained any apprehensions. We shall select from this part the account of the evergeen oak, which forms so conspicuous a feature in Spanish landscapes.

'On the declivity' (of the Puerto de Miravete, near Almaraz,) 'is a small miserable village, and on the summit a small house garrisoned with soldiers. What a prospect! On one side a bare naked range of mountains every where covered with cistus; at a distance up the Tagus summits still covered with snow; on the other a black forest of evergreen oaks impenetrable to the eye, and beyond it at an immense distance the castle of Truxillo on an eminence. This was the first of these solitary desert spots we met with; but after we passed the Tagus they often occurred, though without these extensive oak-forests. I have already frequently mentioned the evergreen oak; but it requires a short description to give a full idea of the peculiar character of a Spanish view, which depends on them so much. This tree seldom grows high, generally about the size of a moderate pear-tree; the stem is thick, and covered with a thin fissated bark, with a head formed by short branches crowded together. The leaves are not deciduous, and are of the size of those of the pear-tree, being of a dark green above, whitish below, and curled upwards. The trees generally stand at a distance from each other, so that their tops do not touch, and they are wholly destitute of the fine effect of long waving interwoven

branches. The short thick stems often afford an appearance of great age, the curled leaves have a very thirsty appearance, and the wind often exposes their lower sides, which look dried up. Here a gentle breeze can scarcely be perceived, whereas in our woods it creates a general rustling. The soil is parched and bare, and there is scarcely enough shade to render even a German summer tolerable, much less that of Spain. Here too reign silence and solitude, which accord well with some states of the mind; but the darkness of our woods, and the murmur of thick interwoven branches, lead it into that melancholy, which must here spring from the spectator. Nothing conceals the gay Spanish sky, which, however, in solitary deserted spots affords some satisfaction and repose.' P. 118.

The country round Elvas is represented as singularly beautiful: but this delightful region is soon at an end; and the towns of Portugal lie, like islands, not in the midst of a sea, but of a desert. In this part of his tour, our traveler first saw the Portuguese soldiers, of whose appearance and appointments he speaks with respect, and thinks that a Prussian regiment would not have disowned them as 'collegues:' —he should have said *comrades.*

The road to Lisbon is dreary and uncomfortable. The heaths are barren, from their aridity; but the numerous species of ericæ and cisti most elegantly adorn them. These heaths, however, soon become irksome to the author; for, 'without cultivation, no country can, he thinks, be pleasing, unless it be sublime and romantic.' The pine-woods occasionally diversify the scene: but these, also, soon fatigue. An abstract from a statistical narration of the province of Alemtejo, by A. H. de Silveira, is subjoined: it gives an interesting account of this province, and, in many respects, a view of the state of the whole kingdom.

Of Lisbon, many descriptions have been published; but we do not recollect any so full and satisfactory as this before us. The country around is shut up by high walls, which inclose gardens; and, beyond these, the hills are represented as highly fertile, owing to the basalt, which, when wetted by rain, falls into a rich clay. The soil consists chiefly of lime-stone and basalt; the former of which rests on the latter. The earthquake of 1755 seemed principally to affect the basaltic hills: but Belem, which stands partly on a basaltic hill, escaped its ravages. The trees are chiefly olive and orange, without the oak, the beech, and the linden: the cypress, the elm, and the poplar, are rare. Hence an idea may be formed of a Portuguese prospect; and it must be added, that their fertile meadows contain only a high spiry grass, though the ground is covered by different species of trefoil. The hedges consist of the aloë and the Indian fig, which, from its prickles, is styled *figo do inferno.*

The high flowers of the former are grand objects, and the yellow flower of the latter is ornamental. The fig also bears an esculent fruit, not unpleasant; and both these plants are interspersed with pomegranates, whose blossoms are more highly esteemed than the fruit.

The climate and provisions of Portugal are next noticed. The heat in 1798 was 104° of Farenheit; and it frequently raises the thermometer to 96°: it seems seldom to sink below the freezing point. From midsummer, to the middle of September, rain is very uncommon; and the ground is burnt, from the drought. October is pleasant, since, from the showers, the young grass springs up, and new leaves shoot out. November and December are rainy, with frequent storms. The harvest is in May.

The police of Lisbon, and the description of the Portuguese, we need not abridge. M. Link thinks the accounts of the latter, in Mr. Murphy's work, incorrect, and speaks with still less respect of the New Picture of Lisbon. The account of the Portuguese is, on the whole, not uninteresting, though not always perfectly decorous. Among the amusements of Lisbon, he speaks highly of the opera: but no other public entertainment merits his commendation.

The institutions of Lisbon seem never to have been described with fidelity. The literary ones are spoken of slightly: but learning has not wholly forsaken this coast; and some libraries contain works of general interest and information. There are a few collections of natural history, which contain specimens of curiosity, but are neither full, nor well arranged. The literary characters of Lisbon are not very highly extolled.

The country on the south side of the river, though sandy, contains numerous villages and hamlets, with at least ten considerable and populous market-towns, within the space of about fifteen miles. The royal residence of Quelus is in this neighbourhood. The prince of Brasil is represented as possessing good natural qualities: but his talents are questioned; and it is apprehended he will fall under the dominion of the priests. Of the ministers, our author speaks more favourably than some of his predecessors have done.

The mountains of Cintra are on the north-west of Lisbon, and trend from the north-east to the south-west, where they terminate in a cape called *Cabo de Rocca*—by our sailors, 'the Rock of Lisbon.' These mountains abound in shade and water, when everything else is scorched; and are consequently the retreats of its most opulent inhabitants. The southern cape, which, with the rock, forms the mouth of the Tagus, is the termination of a ridge, which rises on the

east at Palmello, and runs westward, consisting of a grey close lime-stone, which breaks in shivers.

Portugal is said to contain 744,980 houses. Reckoning four persons to a house, the whole population is much under three millions. If we reckon four and a half, the number scarcely exceeds three millions. The whole of the country, across the mountains, to St. Ubes, is well delineated, and the trade of the latter detailed, in contrast with that of Lisbon.

The next tour is to the northern provinces, and particularly to the hot baths of Caldas: but it contains nothing that we can transcribe with advantage. From Caldas, our author proceeds to the university of Coimbra, through Alcobaça and Batalha. He describes the country, and the different buildings, criticising, somewhat severely, our countryman Mr. Murphy: but we cannot engage in the controversy. The church, it seems, is not built of white marble, but of a calcareous sand-stone. We see no reason why an architect should necessarily be a mineralogist.

Coimbra is built on the declivity of a hill, round which the Montego winds—a river that, in winter, overflows its banks, and renders the air, in the subsequent summer, unwholesome. Our author describes the constitution of the university more minutely than former travelers, and generally speaks of it with respect, as he does of signor Brotero, the botanical professor, in the language of panegyric. We ought, however, to add, that M. Link is not a chemist: he looks in the mineral waters for oxygen gas, which they seldom contain; and, at the conclusion of this chapter, adds that 'Dr. Black would not have discovered oxygen gas, had he not doubted the categories as well as the elements of the Stagirite.' Dr. Black did *not* discover oxygen gas; and, in his experiments on magnesia, could not have thought of Aristotle, to whom the magnesian earth was never known.

The country round Coimbra is delightful; and this spot was hallowed to wedded love, by the retreat of the celebrated and beautiful Inez de Castro, the wife of Don Pedro, and who was cruelly murdered by Alphonso IV.—The description of the cupressus Lusitanica is new; and we should have selected it, would not our article be otherwise sufficiently extensive. The mountains are a coarse sand-stone, alternating with a grey lime-stone: the olive-trees numerous and fruitful. The rust of the olive-tree is supposed to be a fungus, arising from an overflow of sap, produced by the wounds of an insect, perhaps a species of coccus. It has been attributed to the insect itself, and to an exuberance of sap: but the former system, hinted by our author, is more probable.

Our travelers next proceed to Aveiro and Oporto. The situation of the latter town, on the steep declivity of a hill, gives it a romantic appearance; and the account of its trade is not uninteresting.

'The general appearance of the country round Oporto I have already described. There is a very pleasant walk up the river, which forms a principal object to the right; and to the left is a steep rocky declivity, part of which should be blown up by gunpowder and removed, to widen the path. On an eminence opposite to it is a monastery with its woody quinta. Several brooks rush down the side of the rock and lose themselves beneath moss, underwood, and other plants, that trickle with cool clear water; and, where the rocks permit, a garden or a quinta is stolen from their barren sides. The country at a greater distance is very beautiful, and forms chearful hills, where a short coppice of German oaks and hollies (*ilex aquifolium*) surprises by its novelty. Another pleasant walk of the same kind accompanies the river downward to the sea, which is but three-quarters of a league from Oporto.

'The mountains suddenly cease toward the coast, and the land is lower at the mouth of the river; but here and there rocks rise out of the sand, rendering the entrance into the harbour extremely narrow and very dangerous. The sea also is very boisterous on these coasts during the rainy season, and the river very rapid. The sand which the stream brings with it is retained by the rocks, and thus more and more chokes the passage; so that, unless great and powerful means are employed, the harbour will at length be rendered totally useless. Endeavours, however, are made to keep the stream in one place, so as to wash the sand away; and something has already been effected by labour. On the whole, however, little has been done, and much more can and must be performed, if this important harbour is to be preserved.' P. 324.

If the traveler mount the hills behind Oporto, the charm is lost. On the opposite (the southern) side of the Douro is Gaya—a town, in appearance, not greatly inferior to Oporto itself.

The province of Minho—'entre-Douro-e-Minho'—one of the most delightful valleys of Portugal, is at no great distance from Oporto, and over granite mountains, heaths, and pine-woods, which do not promise such charming scenes. The province itself is a collection of granite-mountains, the valleys only being fertile. The whole is well watered, and the inhabitants are industrious. The valley of Braga, containing the city of the same name, is the next object; and our travelers hasten through it, to reach the Serra de Gerez—the frontier mountains which divide Portugal from Galicia. This is a spot almost untrodden by modern travelers; and the account of it is consequently interesting. The warm springs raise Réaumur's thermometer to 40°; and one of the springs is hepatic: the other is considered as

pure, since the author's chemical tests had no effect.—But we have already had an opportunity of appreciating M. Link's chemical knowledge.—The mountain itself offers no appearance of consequence. The Caucasean goat—capra Ægagrus of Pallas—is found on it.

Our author hence proceeded southward, to examine the second range of mountains in Portugal—the Serra de Marao—and delineates the town of Amarante. The *spurs* of the mountain are granite; but they are followed, in the higher pics, by black argillaceous slate, mingled with mica. M. Link here discovered a new fossil, which he calls moranite; but, as we have not since heard of it, we suppose him to have been mistaken in his imagined novelty.

The chapter on the culture of the vine contains much curious and interesting information, but does not admit of abridgement. M. Link next visits the Serra d' Estrella—the highest range of mountains in Portugal. This part of the kingdom seems to have been described very imperfectly. Viseu is a town on a high table land in the neighbourhood of the mountain, and has an annual fair of some importance, 'not mentioned in any book of geography or statistical work.' The tin mines of Viseu, often described, appear to have no existence: what seems to have been mistaken for the tin ore, is an arsenical pyrite. The whole table land is granitic. The only minerals dug in Portugal are plumbago at Medoura, a little quicksilver at Couna, and some coal at Figuera. The last is, however, inconsiderable, and apparently inapplicable to use. At Moz, in Traz-os-montes, iron seems to have been lately raised in large quantities.—The mode of life of a Portuguese nobleman in the country affords an interesting picture of ancient manners, and merits transcription.

'Dom Luis Bernardo, notwithstanding his great riches, resides in the country, and seldom visits the town. Here he enjoys the pleasures of a country life in a fine situation and pleasant climate, passing his time in the midst of his family, and the economical care of his estate. His wife, Donna Maria, is a remarkable woman, and contradicts a common-place remark frequently made in the south of Europe, that as the beauty of women in those climates blossoms early, so it soon decays. She was at this time pregnant of her twenty-first child, and was still beautiful. Her make was Portugueze, small and strong, but elegant, her beautiful countenance enlivened with black speaking eyes; and in her conversation and all her motions that fire and vivacity which distinguish and adorn the fair sex in this country prevail. At the house of this nobleman we passed a few very pleasant days, and observed the manners of an old Portugueze family, where even the grown-up daughters inhabited separate apartments in a detached wing, never eating with their parents, and none but female servants attending in the interior of the house. We were daily in company with the

principal people of this litttle town, where the young but *half-speechless* girls, and the young but cheerful married women, passed their time in a pleasant manner without play. General conversation prevailed, and they joined in a general chorus. We heard a number of soft plaintive Portugueze songs, generally on the pains of love, and frequently on some charming shepherdess (*Linda pastora*). Among these the Brasileros, or Brasil songs, were distinguished by their great variety, gaiety, and wit, like the nation from which they spring. In the fine evenings we walked, not forgetting to call at some picture of a saint or chapel to drop a hasty prayer, without, however, interrupting the general mirth and gaiety of the party.' P. 392.

These mountains afford excellent pasture for sheep; and the wool is little inferior to that of Spain: but the Portuguese cloth is thick and heavy. Though several rivers arise in this spot, the travelers did not find the numerous brooks which render the mountains of Gerez so charming. The rocks are bold, massy, and abrupt; and the lagoa escura—the lake *darkened* by the shade of the surrounding mountains—is the gloomy scene of many a legendary tale. The account of its ebbing and flowing, with the turns of the tide, our author contradicts, from observation. The elevation is estimated at about 5 or 6000 feet; but it is not the region of perpetual snow, as some authors have reported. Snow is preserved indeed, but only by art, on its top. The direction of the mountain is from north-east to south-west. There are no traces of wild goats. Wolves, and other wild beasts, in consequence of the neighbouring towns and villages, are uncommon.

The journey to Algarvia, the southern province of Portugal, to the north-east of cape St. Vincent, is not very interesting; and the road, through the province to Alemteio to Sierra de Monchique, our travelers find dreary and uncomfortable, till they turn suddenly southward to Monchique, which is situated in a delightful valley. From the hill above, the whole province of Algarvia, with its bays and rivers, appears expanded, as in a map. Round Monchique, every thing is granitic; and in the neighbourhood are some warm baths, the heat of which does not exceed 24° of Réaumur.

The description of the province we cannot follow; and shall only remark, that the promontory, called Cape St. Vincent, is a desert plain, consisting of a grey lime-stone, naked and rough to the point. Towards the sea, it is everywhere fractured, and from 50 to 80 feet high. At the utmost extremity is a monastery of capuchins, whence the inhabitants can, in fine weather, speak to the ships that pass. In this province, they make threads from the leaf of the aloë, which, in water, soon decay. In Algarvia, the process of

caprification is practised, as in Greece. This small kingdom, in 1780, contained 93,472 inhabitants. Figs constitute its principal produce, though oil is made in large quantities. The descriptions of Faro, Tavira, Ayamonte, and Villa Real, contain some interesting circumstances: but they would lead us too far. Our travelers' return by Mertola, Serpa, and Evora, is equally entertaining and curious. The dissertation on the literature of the Portuguese is highly interesting, but admits not an abridgement. Our author speaks with candour and judgement. A comparative view of the Spanish and Portuguese languages follows. This, too, is incapable of abridgement.

On the whole, the present work presents the most full, the most candid, and interesting account of Portugal that we have seen. We have selected many passages: but the reader will find few parts of the work without novelty and without entertainment. We feel greatly the want of a map, and indeed have been able to find little assistance in supplying the defect. The best maps of Portugal are extremely imperfect: Mr. Cary's late publication is the best.

The translator's notes should not pass wholly without observation: they are short, clear, and intelligent. The language of the translation is free and perspicuous: perhaps no other qualities were necessary.

ART. IV.—*Claims of Literature: the Origin, Motives, Objects, and Transactions, of the Society for the Establishment of a Literary Fund.* 8*vo.* 7*s.* 6*d. Boards.* Miller. 1802.

THERE is such a disposition among our countrymen to promote and patronise every charitable and benevolent institution, that it can only be attributed to the non-existence, till of late, of the foundation which is the subject of the volume before us, that its funds have not already surpassed those of almost every other eleemosynary establishment, and been adequate to every purpose it professes. For the young and the old, the lame and the blind, the deaf and the dumb—for the diseased and the disabled of almost every description, whether the affliction proceed from natural defect or personal criminality—we have asylums scattered throughout every quarter of the country, for the most part richly endowed, or supported by periodic and liberal contributions. Such is the happy effect produced by the propagation of general learning and science among all ranks and conditions—of those intellectual irradiations, which, wherever they obtain an entrance, are sure to soften the most rugged heart, to open the most selfish and contracted bo-

som, to diffuse a general love of man for man, and induce every one to take an interest in the welfare of his brother: and yet, strange to relate! the very class of persons who have principally contributed to this melioration of the public mind, this increase of general knowledge and general philanthropy, have, till within the last thirteen years, been the only order for whom no distinct and appropriate relief has been provided, notwithstanding that, from a frequent want of worldly experience and sagacity, there is no order of society so perpetually exposed to misfortune and distress as themselves.

Having premised thus much, we now hasten to observe, that the institution, of which the volume before us is professedly designed to give a history, is entitled the 'Society for the Establishment of a Literary Fund.' This title is not indeed logically correct, and we most heartily wish it something more substantial than the possession of a *literary* fund;—but, without dwelling any longer upon a venial inaccuracy of term, we remark that the history of this society is divided, in the volume before us, into two parts: of which the first, drawn up by Mr. David Williams at the desire of the society, presents to us a variety of observations upon literature, as a proper object of a charitable institution—upon its utility—the evils and miseries to which it is exposed—the public and private patronage which at present applies to it—and upon the institution of the society for a literary fund. To which are added, by Mr. Boscawen, the constitutions of the society—cases in which it has already administered relief—and sums paid by its committee since its first establishment. The second part, written also by Mr. Boscawen, consists of an introduction to the anniversary poems which have been composed and recited in honour of the Literary Fund, and of the poems, or rather, as we apprehend, a selection of the poems, themselves. From the former division of the subject, we shall transcribe the following account of the origin, views, and present state, of the society.

'Several fruitless attempts were made, before a small association could be formed, of which, if the author should think any future opinion of him sufficiently important, to be rectified by memoirs, the curious reader may find minute details, when he shall be no more.

'Here, it can be necessary only to relate, that consulting an aged and experienced bookseller, on the means of removing the difficulties in his way, the old man exclaimed, "Good God! sir, no body will meddle with authors."

'However, the conversation terminated in his engagement to become a subscriber, provided his advice were taken, to associate literature with the arts, or with any class or description of objects, less obnoxious to general apprehension and terror.

'Several artists having been consulted, and a few gentlemen having expressed a disposition to encourage the attempt, the annexed advertisement was published, with no material effect.

'But the subject having been frequently discussed, in the conversations of a club—the general origin of enterprizes in England—it had taken possession of the minds of the members; and when the news arrived, that Floyer Sydenham, the beloved friend of several of those members, had silently suffered extreme distress, and died in poverty of a broken heart, a resolution was adopted, to expiate the grief and shame of the event, by a monument to his memory, in the institution of a Literary Fund.

'Eight gentlemen subscribed each a guinea, which they repeated three or four times in the first year, to keep an advertisement generally before the public, of which a copy is subjoined; the constitutions were drawn up, a committee and officers appointed, and the society, in miniature, was formed.

'The advertisement continuing to draw numbers, and the receipts of the society exceeding its expenditure, the cases of claimants were taken into consideration, and relieved; and its first anniversary held on the 18th of May, 1790.

'It was not proposed by the institution, to remove all the inconveniences, which accrue to literature in England, from the various causes already enumerated, and particularly from a misdirected education. These are legislative objects. The scholar must assume the character of an author, to acquire a claim to the attention of the committee. Even to authors, that attention is circumscribed.

'A government, having nothing to apprehend from literature, might absorb this institution in some general regulations, for the support of talents, or in some tribunal of genius and learning, on the encouragement or the depression of which, depend all the important distinctions of nations.

'The humble substitutes of such a tribunal are the council and general committee of the society, described in its constitutions; which, with funds and powers, inadequate to their purposes, have difficult offices to discharge.

To apportion the honourable indemnities, which the Literary Fund may afford; to seize the moments when those indemnities may prevent despondence, the parent of crime, and rouse the efforts of sinking talents; to distinguish the plausibilities of pretenders from the claims of genius; to separate the squalid impurity, and criminal dross, which the necessities of a second nature have attached to minds of native excellence; to resist importunity, and even the seductions of mere humanity:—what discernment; what probity, what force of character, are required in their members!

'It is, however, the distinguishing happiness of this institution, that it does not, in any degree, produce or foster the evil it is intended to remedy. It does not, it cannot, turn towards the pursuits of its unfortunate objects, a greater share of the talents and industry of the country, than would go into them of their own accord, as may be the case with other charities: for men cannot furnish themselves with genius and learning at their own will; they are furnished by nature and education, without a choice. The balance of employments, through-

out the country, is, therefore, never disturbed by the Literary Fund; and if it enable men of genius, already educated, to exert and employ their talents, it must contribute to the advantage and perfection of all other employments.

'But the virtues and merits of literature, in all its departments, like the rules of grammar, in all languages, are not without embarrassing exceptions.

'Compensations for long and painful inquiries, abstracting the inquirer from the œconomy of his affairs, may be acts of justice, easily rendered, if the means be at hand; and the removal of many of those distresses, which discourage ingenuity, and repress all intellectual emulation, may not be difficult, where the characters are blameless: but where crime, offence, and misconduct, have been the produce of, perhaps, inevitable misery, the business of the council and committee requires discretion, for they are liable to error, as well as to animadversion and blame.

'It is impracticable to form an exact thermometer, which the council and committee may apply to the varieties of literary distress. They have wisely adopted a general rule, to favour the claims of real genius, or superior talents, whatever may have been their private circumstances, and even their errors. Men most susceptible of great excellences, are most liable to great faults; and the business of the council and committee, is not with those who are preserved in insignificant uniformity, from want of passions, the companions, if not the seeds, of genius; but to encourage or console real talents, when well employed, and to restore them to the paths of honour and utility, when driven, by misery, into error and crime.

'Perhaps the difference of Curtius and Sylla, may have been only the difference of circumstances. We blame poverty for not producing virtue, at a time when money is infinitely more honoured. Cæsar would have laughed at the satyrist, who had reproached him for not possessing the virtues of Cincinnatus.

'The same talents, and the same passions, which, in easy or affluent circumstances, may inspire us with the love of private and public virtues, might, in those of distress or oppression, have abandoned us to the opposite vices. Man is helpless and miserable. Pity, even in common cases, enumerates his sufferings, never his faults. "I am not miserable; who will believe me, if I say, it is because I have no faults?"

'The spirit of candour, inspired by this institution, has soared above all distinctions of names and parties, even in a period when public and private happiness were sacrificed to them. While Europe was hostilely divided by partizans, and a political delirium perceived nothing generally but aristocrats and Jacobins, despots and anarchists; within the sphere of this society humanity saw only men.

'There are, however, depravities and profligate abuses of talents, which the council and committee think a duty to treat with neglect or abhorrence; they change the useful direction of all mental pursuits, and violate, by false associations, the natural distinctions of good and evil.

'The society for a literary fund, though not connected with any political or civil department of the public administration, thinks itself

nevertheless obliged to act as the friend of the community; and it is its fundamental law, that its beneficiaries should be, or should discover a disposition to become, useful writers.

'Speculative men, who examine the modes of regulating societies by institutions, are generally neither useful nor hurtful in the degrees commonly assigned them.

'There are men of genius, who think in allegory and imagery; but they are few, and they are never dangerous. The philosopher, who taught the eastern despot, by the incidents of the game of chess, gave no alarm but to the despot's conscience.

'Indeed, literature is very seldom, though frequently supposed to be, the instrument of sedition or conspiracy. Milton justly observes, "The Christian faith; for that was once a schism; is not unknown to have spread over all Asia, before any Gospel or epistle was seen in writing." All treasonable measures, ancient and modern, have shunned every thing analogous to the press or to publication, until their principal and most important effects were produced.

'Men of talents, in distress, are generally of that class, which covets the fame of extensive utility, but finds too powerful competitions in all useful employments. Being denied support, in seeking and discovering unknown regions of science, they continue, by the cultivation of learning, communications with those already discovered; or they become translators, who are literary merchants, or importers of foreign knowledge. In this class they may be very useful. They who develope the scientific discoveries, or render any of the noble productions of foreign talents familiar to their fellow citizens, are like the inventors of navigation, or of bridges and roads, which facilitate communications between country and country.

'And when profound ideas cannot be conveyed to the public, until reduced to simple and clear propositions, men may be useful in retailing those ideas, though they employ only secondary talents. In this class are, compilers, and writers of books for children, who do not add to the common stock of knowledge, but increase its utility, by diffusion.

'Even as novelists, writers may be forgiven the injuries they commit, when they harmonize and improve the language; for the art of saying nothing elegantly, becomes, in time, the art of expressing ideas; and the early habit of harmonious sounds, and beautiful expressions, may be of great importance, as writers capable of analyzing ideas, may be induced, by pleasing examples, to adorn their inestimable thoughts with the charms of an elegant style.

'Even literary indolence, in disappointed men of letters, is not to be wholly overlooked. It would be grateful to those who have nothing left, not even in hope, to be allowed, in a condition of mere competence, the captivations of intellectual pleasures, which never cloy, never satiate, never disgust, admit neither of tedium, nor dissatisfaction, and diffuse a serenity uninterrupted and everlasting.

'But when authors, disappointed of useful employments, or unsuccessful in them, seek consolation in the vanity of passing illiberal judgments on others in secret tribunals, and become the means of involving them in similar misfortunes, the feelings of compassion yield to considerations of discretion and utility, in the assistance to be af-

forded from the Literary Fund. Scholars are the more sensible of these injuries from each other; as the motives are despicable, the interests of mercenary employers, and a dastardly species of envy. Claimants of exclusive fame, susceptible of lively jealousy, have always disturbed the republic of letters: but they have always been least numerous in the highest classes; where it is universally acknowledged, that the large stock of public esteem is fully sufficient for all those who can fairly and directly draw on it, and the laurels of Parnassus are sufficiently numerous for all the heads intitled to wear them.

'Ancient literature, to the beauties and excellencies of which we can scarcely be said to be approaching, was not a subject of criticism by occupation. Compositions were recited or read in public assemblies. The art of printing has subjected them to general and deliberate perusal. Hence the origin of modern criticism; on the good and evil of which I shall not decide. My business is only to observe, that real and useful critics, and those whose perpetual cavil and disguised calumnies deprave the public taste, and infest conversation and social life with an insatiable spirit of censure and detraction, would have a very different reception from the council and committee of the Literary Fund.

'Professed libellers are out of the question; their cases are not taken under consideration, unless accompanied with promises and hopes to adopt honourable and useful employments.

'These promises and hopes are always liberally admitted; and in such cases the society is truly disposed to imitate an example of high authority—where more joy is expressed over one sinner that repenteth, than over ninety-nine who need no repentance. P. 101.

The constitutions of the society are ably digested, and we see little that we could suggest to improve them. We learn with pleasure, from the *remarks* which follow, that this society, within the first twelve years of its establishment, has administered relief in not less than one hundred and ninety-six cases of distress; and that the sum distributed in the course of this period amounts, in the whole, to 1680*l.* 8*s.*

'The very first case of a meritorious scholar and author, in distressed circumstances, which attracted the notice of the committee, was that of the learned, but unfortunate, Dr. Harwood; a man whose perfect knowledge of the learned languages, and laborious diligence, both as an oral instructor, and writer, scarcely procured him a scanty and precarious support.

'In the infancy of this institution, and when its funds amounted to little more than was required for the expences of printing and advertisements, this deserving object repeatedly received assistance, which, if it did not place him in affluence, rescued him from misery and despair. Other authors, moral and political, of great merit, and a few, of great and deserved celebrity, received assistance from the committee, to the utmost of its powers; but these being still alive, and it being an invariable rule of the committee, not to publish the names of living objects of their attention, those members of the society who wish to be minutely informed, may have recourse to the records of the

committee, which they have a right to inspect, and which are always open to the examination of any subscriber to the fund.

'In this early period of the institution, a lady, well known for works of the imagination, equally amusing and instructive, being in narrow circumstances, was enabled, by the assistance of the society, to place her son in a situation that promised a provision for life. Thus were some distinguished persons assisted from the Literary Fund, while its sources were scanty, and its bounties necessarily limited. But several deserving, though less eminent, writers received great alleviation in their distresses; one in particular (a very industrious and useful author) was, for several years, during which he sustained the most excruciating and incurable malady, preserved from the aggravated misery of want, and when relieved at last by death, from his cruel sufferings, received a decent interment, chiefly by the benevolence of the society.

'Of late years, as the funds of the society have increased, and the claimants become more numerous, in proportion as it was more known, its benefactions have been more numerous and liberal. Amongst the cases relieved, during this latter period, are several writers of distinguished eminence, whom it would be a gross indelicacy to name, or particularly allude to; especially since some of them are now in circumstances, that not only prevent their being objects, but may enable them to become supporters of the institution. The number of less brilliant, but useful, writers, relieved within this period, is also very considerable, and the cases of a questionable nature, or, where the vigilance of the committee may have been deceived, few. They will be fewer in future; as all cases that appear doubtful, may, by a late regulation, at the desire of any two members, be referred to a committee of the president, vice-presidents, and council, appointed for that among other purposes.

'It may, however, be satisfactory, and not uninteresting to the public, to know, that, among the cases during this latter period, was a son of the late ingenious and spirited translator of the Lusiad; towards the expence of whose education the society, more than once, contributed by donations for that purpose, to the gentleman under whose care the youth was placed. Another interesting case, which may be mentioned, was that of the widow and children of that distinguished poet, and original genius, Robert Burns. Towards the subscription for their relief and future establishment, the committee contributed a large sum, considering the amount of the funds then at their disposal, and have since made an addition; so that the whole amounts to forty-five pounds.' P. 141.

In a detailed and subjoined statement of disbursements, we rejoice to find, that, although in the year 1790 the fund would not allow a larger annual benevolence than ten guineas, their income has been so progressively thriving, that in 1801 they distributed not less than two hundred and eighty-eight pounds, by which they afforded relief in twenty-eight cases of misfortune. Most cordially do we wish them every success; and we have no doubt of their obtaining it.

The establishment is amply entitled to patronage, and its promoters to the gratitude of their country.

'With regard to the poems themselves,' observes Mr. Boscawen, with a modesty which is sure to obtain its request, 'it is hoped the candid reader will not require in compositions, all of which relate to one subject, that variety, which a multiplicity of topics and occasions might be expected to produce. The writer of this introduction is well aware how many defects may be justly imputed, and how few merits can be ascribed to his own contributions. But he trusts, that other parts of the collection, which, on the respective recitations, were warmly applauded, will be found worthy of being preserved; and that his own attempts, if they obtain no credit to his talents, will, at least, secure indulgence to his motives.' P. 163.

It is not to be supposed that all the flowers of this *living* Parnassus are possessed of equal excellence; but we see no one that is altogether unworthy of notice. The following, by the elder captain Morris, recited at the annual meeting in 1796, is among those which have best pleased ourselves.

'To soothe the needy sage in Sorrow's bed,
Or child, or widow, of the learned dead,
Thence this humane society began,
Guardian of Genius, and the friend of man.
No narrow views with charity we mix'd;
Our love was general; and our law was fix'd—
Fix'd to relieve whoever had a claim;
Whate'er his politics, his right the same;
Nor on his frailties sought we to descant,
No; all mankind have merit when in want.
Yet Prejudice has blamed this quiet band,
These mild associates that adorn the land.
That liberal views are misconceived we grieve;
'Tis human weakness lightly to believe.
All party-spirit from our thoughts we cast;
We claim but justice, and forget the past.
Why may not love from ill-opinion grow?
No friend can equal a converted foe.
The more mistaken mind our acts shall blame,
The more this generous troop shall rise to fame.
As when thick mists the sun's effulgence hide,
And roll and blacken o'er the mountain's side,
The shepherd, conscious of the solar power,
Eyes the red orb advancing to his bower,
Convinced his splendours are prepared to rise,
Burst through the gloom, and blaze along the skies:
So the rapt bard beholds, with joy divine,
This loved society in glory shine?
And, while Suspicion seeks to cloud her day,
Perceives the mists of Error glide away;

Sees Charity on learned labours smile,
And Wisdom's rays illuminate our isle.
In vain complaints are made of favour shown
To those in learned circles scarcely known;
'Twas soft Humanity deplored their fate,
The graceful virtue of our infant state;
In rigour feeble, in compassion strong:
Through error wise, and charitably wrong.

'If once I fear'd our dissolution near,
And urged your generous hearts to persevere,
Those fears are calm'd; the fairest prospects rise,
And tears of sympathy fill Pity's eyes:
The sons of Opulence, who forward press,
Roused by the cries of Genius in distress,
Admire what men of little wealth have done,
And joy to share those honours we have won.
Rejoice, then, friends of genius, friends of man,
At length we prosper, and complete our plan:
Our bark is launch'd: I see her safely ride;
Propitious is the gale, and smooth the tide;
The wave shall kiss her side, the Zephyr play,
And shouts of triumph hail her on her way.' P. 181.

We can only find room for one more insertion, and shall appropriate it to the following address, written and recited at the anniversary, 1801, by Mr. Fitzgerald.

'Poets were ever poor, the fact's allow'd,
Yet, in their poverty, they still are proud;
Proud in possession of an envied name,
And avaricious in the love of fame!
But, when a liberal patronage has given
A life of ease—the poet's little heaven!
Grateful returns his ardent Muse has shown,
And cast a lustre on the proudest throne.
Let France, in happier days, this truth record,
When letters made more conquests than her sword.
Colbert to Lewis gave a glorious name,
That still is murmur'd by the breath of Fame:
He made his master seem, to Europe's view,
The great Augustus, and Mæcenas too!
Made him the theme of every poet's lays,
Who paid his bounty with unbounded praise;
The monarch's favour prone to over-rate,
They felt him generous, and they made him great!
Though provinces were wasted, cities fired,
His splendid tyranny was yet admired;
France, though oppress'd, was flatter'd still to find
Her polish'd fetters dazzle half mankind;
And, while she view'd the splendour of his throne,
Forgot her chains, and smother'd every groan!
Thus poets, to his vices render'd blind,
Secured him from the curses of mankind,

Glorious they made the tyrant's reign appear,
And wreathed a laurel round his blood-stain'd spear.
Such powers to princely patronage belong!
And such the empire of immortal song!
Yet ostentation was the only spring,
That made a patron of a selfish king.
Your bounty, though less brilliant to the eye,
Seeks out distress, and checks the Muse's sigh.
Like Chatterton, a gifted youth arose
Heir to his genius, and to all his woes!
Like him, by poverty and grief oppress'd,
Peace was a stranger to his tortured breast;
Old in adversity, though young in years,
His scanty meal was moisten'd with his tears!
Unknown to patronage, unknown to fame,
With fainting steps to you the wanderer came:
You raised his head, and, with parental care,
Drove from his heart the dæmon of despair!
Long may his gratitude inspire his lays,
And make your worth the subject of his praise;
But should an author, with malignant sneer,
Traduce your purpose, yet your friend appear:
If he is poor, who thus belies your plan,
Despise his malice, yet relieve the man:
So shall your bounty in his bosom smart,
And wash, in deep remorse, his venom'd dart!
When howling Discord, with her serpents fell,
Hopeless of mischief, seeks her native hell;
When fair returning Peace shall bless these isles,
And rose-lipp'd Plenty on our harvest smiles!
The great, and rich, relieved from public care,
Will crowd to rescue genius from despair;
And, while they praise your efforts, will bestow
Still ampler means to succour letter'd woe;
Proud to reflect, on each revolving year,
That what they give can dry the Muse's tear;
To Learning's sons a ray of joy impart,
And chear with hope the desolated heart!' P. 236.

ART. V.—*Travels in the Crimea.—A History of the Embassy from Petersburg to Constantinople, in* 1793. *Including their Journey through Krementschuck, Oczakow, Walachia, and Moldavia; with their Reception at the Court of Selim the Third. By a Secretary to the Russian Embassy.* 8vo. 7*s.* 6*d. Boards.* Robinsons. 1802.

THIS little work consists of two parts, travels in the Crimea, and the journey in which the author accompanied the embassy from Petersburg to Constantinople. Each is independent of the other, and both are related in the simple

style of an attentive and faithful observer. The author does not attempt to exalt himself in the reader's opinion, but plainly relates what he witnessed.

'The narrative of the following Travels was not originally intended for the press. It was written at first purely as a homage at the shrine of friendship; but many of those persons for whose private amusement it was destined, as well as others distinguished for their science and information, having pronounced the manuscript to be both interesting and instructive, their judgment has had sufficient weight with the writer to induce him to present his observations to the public at large.

'Though the rapidity with which the traveller proceeded, permitted him to cast only a transient view upon the different objects worthy of remark which offered themselves to his attention, yet the historian, the geographer, and the statistical observer, will perhaps find some scattered hints in these pages, which they will deem not unworthy to be registered and remembered.

'The most interesting parts of the narrative will no doubt be found to be the journey of the writer across the Crimea, and the minute and ample account of the expedition of the famous embassy from Petersburg to Constantinople, as well as of its residence in the capital of the Turkish empire, in 1793. The public as yet knows nothing, or knows very little, respecting the interesting route of this deputation through a considerable part of Europe; a part hitherto almost unfrequented, and respecting which we have scarcely any authentic information; while the voyage of lord Macartney to Pekin and the other provinces of China, has been detailed with emphasis, published with splendour, and is in the hands of all the world.

'This Russian embassy, composed of a train of nearly seven hundred persons, and which presented a spectacle of truly Asiatic luxury, consisted, strictly speaking, of a single caravan. A detachment of infantry and cavalry opened and closed their march; they advanced by very slow stages; every evening an encampment was formed according to all the rules of the military art; and every third day was devoted to relaxation and rest. It was not till the sixth month after they left Petersburg that they arrived at Constantinople, and their ceremonial entry was in an uncommon degree memorable and brilliant. All the curiosities of this ancient metropolis were exposed to the view of the ambassador and the principal persons of his suite, by the express orders of the grand-signior; and the author of the following sheets exerted as much vigilance as eagerness, to keep an ample and exact journal of every thing he saw.' P. iii.

We shall step, with the author, immediately into the Crimea, a country which we have lately glanced at with professor Pallas, in the course of which we mentioned the present journal. The plain of Oczakow is a vast surface, almost wholly choaked with weeds, without a bush or a habitation, except an occasional post-house. Cherson, a town on the Dnieper, beyond the river, which was once the boundary between Russia and Turkey, is no longer necessary as

a barrier town; yet over the gates is still to be seen the following significant epigraph—'This is the way to Byzantium'—a way which we trust Russia will never explore or attain. On crossing the Dnieper, our author arrives at Perecop, whence the moat, that divides the Taurida from the main land, is only half a league distant. From Sympheropol, where our author resided, the distance to Perecop is inconsiderable; and his description is equally luxuriant with that of Pallas, whose account of this part of the Crimea we lately noticed. The Tartars can scarcely reconcile themselves to the customs of the Russians, though the conduct of the governor is particularly liberal and attentive. The Tartars, in return, are kind and hospitable to strangers and even Russians, though, as we have just remarked, they feel a repugnance to adopt either their manner of living or their customs.

The first of our author's excursions was to Sewastopol, a port in the south-west; and the singular configuration of the rocks, preserved in the plates illustrative of Pallas's travels, excites his astonishment. In penetrating the valleys of the interior, he sees the ancient Arcadia almost realised; and surveys, with admiration, the numerous flocks of the Tartars, and the peculiar sheep of the Crimea, whose fleeces are so much valued. The port of Sewastopol is yet in its infancy, but it is extensive and convenient.

The second excursion was to Sudak, in the interior of the Crimea, delightfully situated among mountains of very picturesque forms. Its chief production is wine. The avenues leading to the mountains are diversified with numerous villas and gardens rising to their summits, whence the sea and land prospects are peculiarly beautiful.

The third excursion was to the mountain Tsherderdak, the highest in the Crimea. Of the view from its summit, we shall select our author's description.

'I had the pleasure of beholding underneath me the beautiful peninsula in all its extent, its mountains, its valleys, its woods, its towns, and its villages. I continued eight whole days in this place, without being able to exhaust the vast picture that on all sides excited my admiration and astonishment. Towards the north, I discerned distinctly the little town of Perecop; towards the west and the south, the Black Sea, which waters the coast of the peninsula; towards the east, the sea of Asoph, which however, on account of its distance, was not so easily distinguished.

'I had scarcely enjoyed this majestic and enchanting scenery half an hour, when the sky became covered with black clouds, which very soon descended half-way down the mountain, substituting for the spectacle I had been enjoying, another, which, though less agreeable, afforded me however, on account of its novelty, very high pleasure. A most violent storm took place beneath my feet, and filled my soul

with I know not what sentiment of joy and terror, which, in the state of astonishment and stupor into which this striking occurrence had thrown me, it was impossible to develop. The cold with which I was seized on the summit of the mountain obliged me to think very soon of departing. The clouds however had removed; and I had the pleasure of beholding the picture I had so ardently enjoyed by degrees reanimated, and presenting me, in the midst of different objects becoming insensibly visible to the eye, with attractions that drew all my attention. I discovered a great number of the grottoes, cavities, and abysses of the rocks. The snows, with which these last are filled, and which exist eternally, give birth to the Salgir, and sustain besides an infinity of smaller streams, which flow in an irregular course on every side. This great quantity of water, produced by the melting of the snow, as it escapes from the gulfs and profound excavations which it seems to have assisted in forming, encounters in its passage to the foot of the mountain different rocks, which convert it into a number of cascades, the noise of which is loud enough to be heard at a considerable distance. The water is extremely cold, and so limpid, that notwithstanding a depth of seventy fathoms, the sound of a piece of money being thrown in, and reaching the bottom, would be distinctly heard. I discovered in different parts of the mountain many loud and distinct echoes, which return several reverberations.' P. 41.

In our author's return to Petersburg, through Poland, we meet with nothing peculiarly striking. He points out the gigantic magnificence of Moscow, and the barbaric splendour of its vast *fêtes*. In Petersburg, too, he notices the show, the luxury, the magnificence, of the entertainments given by the higher ranks.

The embassy, which he is engaged to follow, soon calls him from these scenes; and his journey, for a part of the way, brings him towards his former track. We pursue splendid spectacles, however, with less interest than the simple views of nature, and scenes not yet painted by the faithful hand of a real observer.

We stop with a little interest at Jassy, the capital of Moldavia, as at no great distance prince Potemkin breathed his last, in a field, as he was taken ill in his carriage. In this neighbourhood, too, count Romanzow lived in retirement, after having yielded the command of the army to the superior abilities, or the happier fortune, of Potemkin. The princes of Moldavia are subject to the Porte; and the precarious office of hospodar prevents any concerted plan for the increased prosperity of the country. The embassy was received with the most pompous hospitality; and the entertainments were enlivened by the beauty, good humour, and splendor, of the ladies, who had learned English and Polish dances, teaching, in return, those of their own country.

At Bucharest they were received with similar attention, and soon afterwards crossed the Danube, when they entered

Bulgaria, a mountainous country, though highly cultivated, and where the peasants enjoy a fertile soil in security and peace. Romelia, the next province, is more mountainous still; yet cultivated badly, and parched, at that time, by a long continued drought. At last, however, they cross Mount Balkin, the ancient Hæmus, and reach Adrianople, in a valley, beautiful, well cultivated, and watered by three rivers.

From Adrianople, we find nothing particularly interesting to detain us; and we shall add the general feelings of the traveler in this very tiresome journey, from his reflexions on arriving at Constantinople.

'If it has ever happened to any of the persons who read to the end of my work, to wander during six months on the high roads before obtaining the object they had in view; if in the course of their journey they have been shut up in a carriage drawn at a slow pace by oxen, exposed to the burning rays of the sun, suffocated by the dust, torn by thorns and brambles, and horribly jolted by the roughness of the roads; if during the greatest part of the nights they have been under tents incapable of defending them from the torrents of rain which poured down upon them; if when exhausted with weariness and fatigue they have experienced the vexation of being awakened by troublesome insects and reptiles; or if they have passed abruptly through the extremes of heat and cold, and supported the intemperance of the seasons; if in the course of their travels they have been inconvenienced with occurrences of this nature, they may perhaps form a just idea of the delight I experienced when I got out of my bed for the first time after our arrival at Constantinople. I was so enchanted with the reflexion that I was no longer under the necessity of occupying myself with preparations for travelling, that I thought of nothing but eating the excellent breakfast that waited for me; and this idea caused me additional joy, when, from the window of the apartment I shared with some of my companions, I beheld the most enchanting spectacle in the world. It is a generally acknowledged truth, that Constantinople is more delightfully situated than any other town in Europe, and that in this point of view she may dispute the preference with even Genoa or Naples. She is placed at the extremity of the celebrated Bosphorus of Thrace, which may be about half a league in length. It is by the Bosphorus that the Black Sea communicates with the sea of Marmora. On each side along its banks are a great number of gardens and country-houses, in the arrangement and construction of which is conspicuous the taste of all nations, without even excepting the Chinese. The city rises in an amphitheatre, exhibiting an infinite number of mosques and towers. Its shores are in general planted with cypress and other trees, presenting a most varied and animated scene, from the quantity of persons who pass and repass, as differently habited as the occupations are various which conduct them thither. Before the town extends the sea of Marmora, whose immense and tranquil surface of water facilitates the view of numerous vessels of all sizes and from all countries; to say nothing of a prodi-

gious quantity of handsome barges, and islands full of rocks, or covered with lively verdure, light-houses, and many other edifices. The scene is also embellished by the coasts of Asia, enriched with hills and interspersed with country-houses, delightful gardens, and clumps of trees, in addition to which appears in the neighbourhood the large town of Scutari, presenting a very gratifying perspective.' P. 163.

The ceremonies, spectacles, and galas, we shall not notice; and we have already so many descriptions of Constantinople, and its ancient remains, that it would be difficult to offer any striking novelty. We mean not that any part is trite or copied. On the contrary, the author seems to have been peculiarly active in surveying the environs, and to have had some peculiar advantages in examining the different parts of this successor of the ancient Byzantium. We mean only to say, that the novelties are not easily discovered or separated from what has been before told.

The return is more full and descriptive than the journey forward. In the vicinity of the Black Sea, through the delightful provinces already noticed, and in the neighbourhood of the Danube, rolling majestically to the Euxine, the author could not avoid many interesting reflexions.

We find little of importance till the travelers cross the ancient Hæmus, and arrive in Bulgaria; but the Hæmus, inferior to the ancient Rhodope, which it meets at nearly a right angle, sends out but few rivers. It is from the latter mountain that the numerous streams arise, which swell the Danube, at its *embouchure*, into a vast river.

Bulgaria is not highly fertile; but the inhabitants are distinguished by a simplicity of manners and a courteousness that engage regard. Walachia is more luxuriant; and Moldavia is apparently capable of supporting a considerable population. In the former, however, agriculture is much neglected. The wheat, Turkish corn, barley, millet, and a small quantity of oats, are only raised for their interior consumption.

'Labour, and the proper adaptation of crops, are in general so ill understood in this country as to render the scantiness of its produce very little surprising. Not more than a fortieth part of its extent is tilled. The cultivator only sows what he considers as sufficient to serve him for the necessaries of life, under the apprehension that the boyards or lords, who take the utmost care that these unfortunate peasants should retain no more than what will suffice for their existence, may seize whatever exceeds that proportion. The misery and idleness, or rather the state of non-entity of the human species in these countries, appears almost incredible when the natural excellence of the soil is considered; but when reflexion is carried back to the operation of eastern despotism, refined by the hospodars, who are at the same

moment both slaves and tyrants, there is no longer room for astonishment.' P. 258.

'The vine is a more considerable object of cultivation and of commerce in this country. It will grow any where, though it is more generally and more successfully cultivated at the foot of the mountains. The wines they produce are light and watery, but they possess a very agreeable flavour, and a nourishing quality. Those of Pietra are esteemed the best, and they are sometimes even considered superior to the best Tokay wine; and, if the country produces very little of it, it is entirely the fault of the inhabitants, who neither know how to make or preserve it, the cultivators of vineyards being unaccustomed to weeding them carefully; and, ignorant of the method of trailing them, similar to that practised in vine countries, content themselves with raking up the earth once a year round the stalk, and take no further care to prevent the growth of weeds. The most considerable commerce for these wines is with Poland and the Ukraine. A certain quantity is even conveyed as far as Moscow. I have already mentioned the quantity of fruits of every kind produced in Walachia, where it is common to meet with even whole forests of fruit-trees, such as pears, cherries, and apricots, &c. The greatest part of the mountains, in this circumstance of the variety of its fruit-trees, resemble our best cultivated gardens, which undoubtedly will always be inferior to those I saw in Walachia. I observed in general a greater population in the mountains than in the plains, notwithstanding their being less fertile. This is easily accounted for, when it is considered that these mountains answer the purpose of an asylum to the inhabitants during the ravages of war. They instantly fly to them for refuge when the flatter parts of the country are exposed to the fury and ravages of a lawless Turkish soldiery, whose violence it is difficult to restrain, and who bear in mind the consciousness of being the support of the thrones of the sultans, who dare not punish them. On these unhappy occasions, the Walachians find in these mountains a secure retreat against the rage of their tyrants, who carefully avoid pursuing them thither, dreading the stratagems and intrepidity of those who inhabit them. The paths leading to these mountains are almost inaccessible, and known only to those who constantly reside in them.' P. 259.

Weyd (probably woad), employed in dyeing blue, succeeds very well in this country. The skompi, used in the dressing of Morocco leather, and a sort of strawberry which gives a yellow colour, are also said to be common. Three hundred and forty thousand horned cattle are annually sent from Walachia to Constantinople; and several millions of horses, with numerous flocks of sheep, are driven every year to graze in the country. Some millions of sheep are sold annually for the Constantinople market at about 2*s.* 6*d.* each; and a broad cloth is manufactured in this country from the wool, usually dyed blue or green. Bees are much attended to; and the honey, nearly white, is carried to Constantino-

ple; the wax to Venice. A green wax is produced by bees of a particular species, smaller than the common, but very scarce. Near Bucharest is a mine of fossile salt; and, as the mountains of Walachia are a continuation of those of Hungary, they may probably be equally rich in metals. Grains of gold are frequently brought down by the rivers, mixed with sand.

'Though Walachia, no more than other southern countries, has escaped the invasions and inundations of barbarous nations, yet the Roman name and language have ever been preserved in it. The inhabitants still call themselves Romans. The name of Walachians is without doubt a Sclavonian name adopted by the Turks. The present Walachians being a mixture of several nations, their language also is mixed with a quantity of terms, so much disfigured, that it is very often quite impossible to trace their origin. Each barbarous nation has left in it some of its own language, and a most disgusting jargon is the result of the whole together. Meanwhile, the Roman language has finally been paramount; but without experiencing a better fate in Walachia than in the other countries in which it formerly prevailed; it is even much more corrupted in Walachia than in most other places.

'The Walachians are in general tall, well built, robust, and of a very wholesome complexion. Diseases are very rare amongst them; and the plague, though so frequent in Turkey, has never been known in Walachia, excepting in times of war, when this disease is brought among them by the troops who come from Asia.

'It is melancholy to consider, that so beautiful and fertile a country, situate in so fine a climate, and inhabited by beings of this description, should be so thinly peopled. I am persuaded that the country is capable of subsisting five or six times more inhabitants than it at present contains. Its population, far from increasing, has been diminishing for a great number of years; the principal reasons for which are easily conceived:—the despotic government of the Turks; the taxes which the hospodar is obliged to levy on the country, to be enabled to pay the annual tribute, and to buy powerful friends at the court of the grand-signior; the tyrannical manner of collecting these taxes; the oppressions of the boyards, who take revenge on their vassals for the sovereign contempt with which they are treated by the Turks; the frequent wars in which the Porte has been engaged, the consequences of which have been so sensibly felt by Walachia, and of which it has often been the theatre; the barbarities and cruelties exercised by the soldiery in times of war; the plague itself, which frequently follows in their train;—this combined multitude of destructive evils, any single one of which is sufficient to lay waste and depopulate the most flourishing country, contributes in equal portions to diminish the number of the inhabitants of this province, and every day to increase their emigration. The wise and benevolent policy of their neighbours receives them with open arms; and Transylvania, in particular, has derived many advantages from these forced or voluntary emigrations of the inhabitants, who in the similarity of the soil, man-

ners, and language of Transylvania, acknowledge a second country, and a government less subject to such fatal revolutions.' P. 268.

The Walachians are not temperate; yet their manners are simple, and their customs chiefly Turkish. They are idle, covetous, and blindly superstitious.

The embassy soon enters Moldavia; but, in the narrative, the passage of the Danube is strangely omitted; and indeed many circumstances lead us to believe that this is an abstract of a larger and more important work. The Danube is highly useful, both to Moldavia and Walachia; and, with the Dniester on its north-west, renders these provinces best adapted for very extensive commercial enterprises. The neighbourhood of the Black Sea, its connexion with the Mediterranean and with countries the most distant, by its central situation and the course of its chief river, together with the fertility of the soil, might render the inhabitants a very rich and powerful, and, would their government permit, a happy people.

'The colonies that would be sent there would have no cause for apprehending the same inconveniences and misfortunes as have been experienced by those of Astracan, because they would be removed to a shorter distance, and would have all the resources of civilised Europe to hope for. They might likewise avoid the inconveniences to which the establishments of the Bannat of Temeswar have been subjected, by being more judicious in the choice of the lands to be fixed on for their habitation. In this view the tracts of Walachia and Moldavia on the Danube are the most favourable, and the climate itself the most salutary of any to be met with. Nothing more would be necessary than to drain the lands, and to carry off the stagnant waters, in order to purify the atmosphere, and render the soil more proper for cultivation. The opening the mines and clearing the woods, the tilling the grounds, and cultivating vines and fruit-trees in a more skilful manner, would be objects which in the space of a few years might enrich two hundred thousand indigent families, who are at present condemned to idleness and want, and bring into the coffers of the sovereign more than sixty millions of livres. The nature of the soil of the plains and hills exhibits in general such favourable properties, that plantations might almost any where and indiscriminately be formed of rice, tobacco, or sugar—productions that are foreign to our continent, and singularly calculated to succeed in this soil. In this corner of Europe would then be collected almost every object of cultivation known in the globe. The desert, which extends from Jassy to the Dniester, and to the frontier of Podlakia, in a space of twenty leagues in breadth and thirty in length, offers one of the best soils that it is possible to meet with for the cultivation of barley, wheat, and orchards. There is not a single tree in all this space; but the land is covered with high verdant grass, which every where announces the abundance of productive salts with which it is impregnated. This land is undulated on all sides by an infinity of small hills, with springs of water at every

step. Nothing could be easier than to plant orchards in it, or even woods, either of which would succeed extremely well.' p. 284.

The account of the Moldavian dances is amusing, but too long for insertion. The ancient history of this province has still less claim to our particular attention; and its present state, its productions, government, &c. contain no facts of very particular importance. Three glasses of its wine, it is said, will intoxicate the hardest drinker; yet, it is added, the liquor is not heady. Some mistake must have occurred in the translation.

The account of the government of Moldavia we must omit. The Moldavians themselves are described as proud, audacious, and quarrelsome; but easily appeased, lively and jocose. Their arms are the bow and the javelin; and the Turk and the Tartar, the Armenian and the Jew, meet no quarter. Moderation is a virtue unknown, either in wine or in other circumstances. They are haughty in prosperity, cowardly in adversity; eager to attempt, but, if foiled at first, immediately discouraged. The men are robust and well made, and have a considerable facility in learning the military exercises.

The Walachians are more lively, have more intellect and courage, but drink like the Moldavians, and are equally, perhaps more, hospitable. The women are handsome, but pale; and their dress displays very accurately their forms. In both provinces, in a circumference of near six hundred leagues, the inhabitants do not exceed sixty thousand, of very different races. Moldavia, we are told, could once furnish forty thousand fighting men. At present, the hospodar could not bring ten thousand into the field. His ordinary revenues amount to about three millions of livres; those of the prince of Walachia to nearly twice as much.

The remainder of the tour is entertaining, but not highly interesting; and, as our article is already sufficiently extended, we shall refer the reader to the work itself, which is not, on the whole, uninteresting or unimportant, though unequal.

ART. VI.—*The Principles of Analytical Calculation. By Robert Woodhouse, A. M. F. R. S. &c.* 4to. 8s. *Boards.* Rivingtons. 1803.

QUANTITY is of two kinds, continued and discrete. The ancients were more conversant with the former, the moderns, with greater reason, apply themselves to the latter. On the advantages and disadvantages of each, much dispute

has arisen; and a preference has been capriciously given to one or other of the systems, without knowing the grounds on which it should be established. The ancients were compelled by necessity to pursue long and laborious investigations of continued quantity, because their symbols for discrete quantity were only to be managed with extreme difficulty: they made but little progress in arithmetic; and algebra was scarcely known to them. The slight circumstance of the introduction of the Arabian or Indian numerical figures, wrought a prodigious revolution in science: discrete quantity became the object of investigation; algebraic calculations were pursued to a great extent. The doctrine of fluxions, or the differential calculus, was invented; and problems, which would have tortured an ancient geometrician during his whole life, are now solved with great ease by a young mathematician in the commencement of his scientific career.

Mathematics, being the science of quantity, are naturally, from this division of quantity, arranged into two branches; that of continued, and that of discrete quantity; each of which should be studied separately; and, when the student has obtained clear notions of each in his mind, he will readily see the connexion between them, and that they may be made to impart mutual assistance. Thus, having obtained from Euclid the information that the square of the ordinate, in a semicircle, is equal to the rectangle under the abscissas, he can convert this into an algebraic proposition, by making $ax-x^2=y^2$: he now considers his right line as separated into parts, on which he erects perpendiculars; and, by numbers, assigns to each ordinate its proper magnitude. Thence he ascertains that the greatest square is that of the ordinate which passes through the centre; and the same truth is now established by both algebra and geometry. The difficulty of finding areas is, by the ancient methods, almost insuperable. An unfortunate term introduced by sir Isaac Newton throws an unnecessary ambiguity over the modern system. He changed the meaning of equality, a term of which we have the clearest idea. Throughout all his work, where the words *ultimately equal* are used, the proper terms should be *never equal;* that is, the quantities which he affirms to be *ultimately* equal, are *never* equal to each other; but their difference is small; and they are approaching to a limit, which limit may be used in his reasonings. Thus, in his second Lemma, the discrete quantities, the interior parallelograms, can never be equal to the area of the curvilinear figure; in the seventh, the chord and tangent, that is, the hypothenuse and side of a right-angled triangle, are said to be ultimately equal, though it is well known by Euclid that

they can never be equal to each other. Yet Newton, in his future reasonings, finding that the limits to which these quantities are approaching would answer his purpose, expresses his intentions by the quaint and incongruous term, *ultimately equal.*

It was natural that this innovation should excite, among the lovers of perspicuity, a great deal of disgust; and this was increased, when they found that it led them to what they conceived to be a still more perplexed subject—the doctrine of fluxions. The subtle notion of velocity was introduced into every question: quantity was divided into minute parts; and some were rejected, others retained, apparently to those not acquainted with the new doctrines, at random. Hence the whole of this new science appeared, to a very amiable and intelligible writer, a complete tissue of sophistry; and he attacked it with a vigour which the mathematicians in vain endeavoured to elude. They were, however, convinced that the conclusions obtained by their new science were accurate; and, little anxious about first principles, they left the good bishop Berkely in possession of his post, and pursued their investigations, though 'their defects,' as our author justly observes, 'had in metaphysics and logic been clearly made out.' Some, however, since sir Isaac's time, have endeavoured to give that perspicuity to the doctrine of fluxions, which would have been necessary to satisfy the rigid notions of the ancient geometricians: the attempt does them credit; and their failure ought not to deter others; for 'mental satisfaction and improvement are more worthy objects, than simple rules and most compendious processes' in computation.

The intention, then, of our author is to conduct us, on the principles of true reasoning, through our analytic calculations; to separate what is strictly true, from mere articles of convention; and to show us where the mind can rest with satisfaction in the discoveries of the moderns. This task he has performed with much ingenuity; but his technical language, together with the novelty and abstruseness of his discussions, will deter numbers from pursuing the chain of his reasonings; and they will rather acquiesce in the *ipse dixit* of Newton, than go through a laborious mental investigation, which may shake their faith in their former systems. We will point out a few instances in which the author detects the fallacy of modern reasonings.

The nature of positive and negative quantities is the first object that meets us in this work, arising from the explanation of the algebraic signs. The latter are allowed to have a place; but not because any proof can be given of the effects of addition, &c. upon them, but 'for the sake of com-

modiousness in calculation;' and all the rules relative to them are 'partly arbitrary, and suppose some previous convention.' On this subject he is as much at variance with those who support as those who reject these quantities: the former will not be pleased that he has destroyed all their proofs; the latter will think him inconsistent with himself, and retort upon him the passage we have just quoted, that 'mental satisfaction and improvement are more worthy objects, than simple rules and most compendious processes in computation.' On this arduous subject, however, we will leave the author to speak for himself.

'It has been already observed that, if negative quantities are made the object of demonstration, it must be in consequence of some arbitrary rule. The rule for transposition introduces negative quantities, and leads to equations of no direct meaning; the rule for the multiplication of signs likewise introduces them, for although in all real questions, it can be proved that the rule leads to true results, and therefore, for commodiousness is made general; yet, in the reverse operation of extraction, the consequence of such a rule may be equations, considered separately from questions to which they belong, of no direct meaning; thus if $x^2=a^2$, x must be put $\pm a$, since according to the rule $-a \times -a$ gives a^2 as well as $+a \times +a$.

'The notions that have been sometimes formed of negative quantities are as faulty, as the methods by which rules for their multiplication have been proved; they have been considered as quantities less than o, or their nature has been attempted to be explained, by illustration drawn from mercantile transactions, or from the properties of geometrical figures; the first notion is manifestly an absurd one, the second merely illustrative and proves nothing; besides, it in some sort begs the question, for, that, a positive quantity representing a line drawn in one direction, a negative quantity must be used to denote a line drawn in an opposite direction, is by no means a self-evident truth, and is in fact a consequence of the definition, by which the application of algebra to geometry is made, and of certain properties of negative symbols previously established by the rules of algebra.

'The method of proving the rule for the multiplication of signs, by multiplying $(a-a)$ into $\pm b$ contains a manifest fallacy, for it is essential to the proof, by which $(a-a) \pm b$ is made equal to $\pm ab \mp b^2$, that, $a-a$ should be a positive quantity: it cannot at once be put $=0$ and employed in reasoning as a quantity; or if first considered as a quantity and afterwards put o, the hypothesis is shifted, and the previous result must be abandoned.

'The method of proving the rule, by reasoning on the signification of the word subtraction, is not more satisfactory; for, to subtract a negative quantity, does not necessarily mean to add a positive one; if the phrases are equivalent, they must be made so by definition; there is a wide difference, between what is agreeable to the analogy of language, and what is admissible in strict demonstration.' P. 7.

The author makes a just distinction on the meaning of the sign $=$, which is confounded by most mathematicians.

Thus, when we say $a+x=b$, we mean that $a+x$ is the sum of two numbers which is denoted by b: but, when $\frac{1}{1-x}$ $= 1+x+x^2+x^3$ . . . . . &c. then $=$ is only the mark of operation, and shows that $\frac{1}{1-x}$ being expanded, produces the series. We apprehend that it would be better to give to the sign $=$ its appropriate meaning, and to retain it strictly; which may be done, by simply adding to, or subtracting from the series an indefinite term, which is to be known from the nature of the equation. Thus $\frac{1}{1-x} = 1+x+x^2+x^3$ . . . . . $+z$. In this case, $z = \frac{x^m}{1-x}$.

On the binomial theorem, our author first lays down the rudiments of his own analysis; and, having given the history of its origin, he will startle many who have hitherto acquiesced in the usual demonstrations of this famous rule.

'The precise object of the binomial theorem having been misunderstood, it is no matter of wonder, that the demonstrations given of it are inaccurate. The demonstrations alluded to, are conducted by combinations, by increments, by the multinomial theorem of De Moivre, by vanishing fractions, (Landen's method) and by the method of fluxions. All which demonstrations, without intending any disrespect to their learned or ingenious authors, I affirm to be imperfect. I stop not here to make good the assertion, it being my duty less to detect error, than to propose what may find reception as truth.' P. 34.

The author's proof is as follows:—D, D^2, D^3, D^4, are notes of operations performed on other quantities. Thus Da^m represents $m\,a^{m-1}$, D denoting the operation on the term a^m, to produce the term following it in the binomial theorem, independently of x; namely, a is to be raised to a power less by unity, and then it is to be multiplied into the m, the index of a. DD a^m signifies $m\,Da^{m-1}$, the first D denoting the preceding operation on a^m; and now, for the term $m\,Da^{m-1}$, the same process is to be followed, when it will be seen that DD a^m represent $m.\overline{m-1}.\,a^{m-2}$.

'Let therefore, $(a+x)^m = a^m + m\,a^{m-1}x + px^2 + qx^3 +$ &c. (1),
or, $= a^m + D\,a^m.x + px^2 + qx^3 +$ &c. (2).

'Increase x by z, then $(a+x+z)^m = \big((a+z)+x\big)^m = \big(a+(x+z)\big)^m$ and to expand $\big((a+z)+x\big)^m$, in series (2) for a put $a+z$, and in p, q, r, for a, put $a+z$, then since p, q, s, &c. are of the form Na^s, N, a numeral coefficient, when a is increased by z, the expansion of $(a+z)^s$ will be $a^s + s\,a^{s-1}z + s.z^2 +$, &c. or $a^s + D\,a^s.z + s.z^2 +$ &c. and consequently, p, q, r, &c. will become of the form $p + Dp.z +$ &c. $q + Dq.z +$ &c.

hence,

$\{(a+z)+x\}^m = (a+z)^m + \mathrm{D}(a+z)^m . x + (p + \mathrm{D}p\,.z + \text{&c.})\,x^2 + \text{&c.}$

or $a^m + \mathrm{D}\,a^m z + p\,x^2 + q\,x^3 + \text{&c.}$

$+ \mathrm{D}\,a^m\,.x + \mathrm{D}^2 a^m\,.xz + \mathrm{D}p\,.x^2 z$

$+ \text{&c.} \quad + \text{&c.}$

'To expand $\overline{a+(x+z)}^m$, in series (1) for x, x^2, &c. put $(x+z)$, $(x+z)^2$, &c.

then $\overline{a+(x+z)}^m = a^m + \mathrm{D}\,a^m\,(x+z) + p(x^2+2xz+\text{&c.}) + q\,(x^3+3x^2 z+\text{&c.})$

'Now, since the same operation is made on $a+x+z$, whatever is the operation that m designates, the two expansions or series must be identical, and two series are identical, when the coefficients of the terms involving the same powers of the arbitrary quantities are the same.

hence, comparing $2p\,x\,z$ and $\mathrm{D}^2 a^m\,.xz$, $2p$ must $= \mathrm{D}^2 a^m$, and $p = \frac{\mathrm{D}^2 a^m}{2}$; comparing $3q\,.x^2 z$ and $\mathrm{D}p\,.x^2 z$, $3q = \mathrm{D}p = \frac{\mathrm{D}.\mathrm{D}^2 a^m}{2} = \frac{\mathrm{D}^3 a^m}{2}$,

or $q = \frac{\mathrm{D}^3 a^m}{2\,.\,3}$;

in like manner $4\,r = \mathrm{D}\,q$ and $r = \frac{\mathrm{D}^4 a^m}{1.2.3.4}$,

and if the coefficients of the terms affected with x^{n-1}, x^n in the expansion of $(a+x)^m$ are $\mathrm{N}_{(n-1)}$, $\mathrm{N}_{(n)}$,

then $\mathrm{D}\,\mathrm{N}_{(n-1)} = n\,\mathrm{N}_{(n)}$ and $\mathrm{N}_{(n)} = \frac{\mathrm{D}\,\mathrm{N}_{(n-1)}}{n}$,

and since $\mathrm{N}_{(n-1} = \frac{\mathrm{D}^{n-1} a^m}{1.2.3..n-1} = \frac{m(m-1)\,(m-2)\,\ldots\,(m-n+2)}{1.2.3\ldots n-1}$

a^{m-n+1}

$\mathrm{N}_{(n)} - \frac{m-n+1}{n}\mathrm{N}_{(n-1)} = \frac{m(m-1)\,(m-2)\,(m-3)\,\ldots\,(m-n+1)}{1.2.3\ldots.n}$

a^{m-n},

hence $(a+x)^m = a^m + \mathrm{D}a^m\,.x + \frac{\mathrm{D}^2 a^m\,.x^2}{1.2} + \frac{\mathrm{D}^3 a^m\,.x^3}{1.2.3} + \text{&c.}$

or, expanding the coefficients by the operations that D, D^2, &c. D^n, denote

$(a+x)^m = a^m + m\,a^{m-1}.x + \frac{m.(m-1)}{1.2}\,a^{m-2}\,x^2 + \text{&c.}$

which theorem is known by the name of the binomial theorem.'

P. 24.

This proof is very ingenious; but, from the novelty of the terms, it may elude for a time even a careful mathematician: for which reason, we could have wished the author had gradually led his reader to the use of the notation, and shown him, from the instance $\overline{a+x}^2 = a^2 + \mathrm{D}\,ax^2 + px^2$, how he may carry on this method with certainty to the higher powers. We may observe also, that, in comparing $2\,px\,z$

$= p^2 a^m xx$, when it is found that $p = \frac{D^2 a^m}{2}$, p is ascertained to be equal to $m.\frac{m-1}{2}\ a^{m-2}$, because $Da^m = m.a^{m-1}$: but then it is assumed, in the original series, that the second term is $m\,a^{m-1}x$; an assumption which, though true, renders the demonstration less perfect.

From this demonstration, the writer proceeds to investigate the series for a^x, which is expanded on similar principles; and he here makes the important and just observation, that the 'connexion between the theories of logarithms and curve lines is merely accidental and arbitrary.'

'In fact, the arrangement of the truths of analytical science, such as history gives it, is very different from their logical and natural arrangement; and as, in the infancy of analysis, mathematicians were more solicitous to advance it, than to advance it by just and natural means, they frequently deviated into indirect and foreign demonstrations, and sometimes employed the geometrical method, with which they were well acquainted, to establish arithmetical and algebraical truths: the evil attending on this mode of procedure has been, that things in their nature totally independent have been thought to possess a real and necessary connexion, and, that the principles of a general method have been sought for, in some particular method, properly, that is according to the logical and natural order of ideas, to be comprehended under the general one. The properties of numbers established by means of the properties of extension, and the expansion of algebraic expressions by means of the properties of motion are curious facts in the history of science: a knowledge and examination of these facts would shew us the source of many confused notions, and conduct us to the solution of several paradoxes with which analytic science is supposed to be embarrassed.' P. 40.

From these, comparatively speaking, simple instances, we advance to the more complicated and embarrassed forms, through which our limits do not permit us to follow our author in so abstruse a subject.

'The expressions, x^m, a^x, $l.x$ are called *functions* of x, and are thus symbolically represented, by Fx, or φx, or fx, or ψx, &c. and consequently $F(x+\Delta x)$, or $\varphi(x+\Delta x$, or $f(x+\Delta x)$, or, $\psi(x+\Delta x)$, &c. mean either $(x+\Delta x)^m$, or $a^{x+\Delta x}$, or $l(x+\Delta x)$ $((x+\Delta x) = e'(x+\Delta x))$. Now the symbol D has been hitherto used only to denote that operation by which the coefficient of the second term in the expansion of $(a+x)^m$, or $(x+\Delta x)^m$ is formed. Let it now be made to denote the operation made on x^m, a^x, $l.x$, &c. by which the coefficient of the second term, in the expansions of $(x+\Delta x)^m$, $a^{x+\Delta x}$, $e^{x+\Delta x}$, $L(x+\Delta x)$ $(x+\Delta x = a^{L(x+\Delta x)})$ is formed, then under this signification, its former one will be comprehended, but it will no longer denote a similar operation, as when restricted to expressions such as x^m; D,

however, when applied to fx or φx, &c. generally represents the second term of the series that arises from expanding fx or φx, when for x, $x+1$ is substituted: that second term can always be known, since all the expressions which $f(x+1)$, or $\varphi(x+1)$ is made generally to represent have been previously expanded,
thus $Dx^m = mx^{m-1}$.' P. 42.

This leads us to the doctrine of fluxions; and the nature of vanishing fractions is treated with great propriety.

'These vanishing fractions have caused many discussions amongst mathematicians; they have caused many false reasonings. It was not perceived that, to assign the value of $\frac{x^m - a^m}{x^n - a^n}$ $(x=a)$, there was an absolute necessity of some definition, convention, or extension. The notion of an inherent signification, and of an essential value, belonging to such an expression, as $\frac{x^m - a^m}{x^n - a^n}$, bewildered men who valued themselves on the clearness of their apprehension, and the justness of their inferences.

'The method of limits, or of prime and ultimate ratios, Landen's method, the method of finding the value of $\frac{fx}{Fx}$ $(fx, Fx = 0)$ are related methods: they all demand the same arbitrary assumption, which has never been expressly made; they are all equally subject to an objection, which has never been satisfactorily removed.' P. 71.

The contact of curves is then examined, and the mode of drawing tangents, and finding the radii of curvature, explained. On the latter subject, the following remark occurs, which will scarcely be thought satisfactory.

'It is needless to give examples, since, in these cases, examples do not illustrate the theory: if given, they ought to be considered only as exercises by which the dexterity of the student is to be improved: they merely require the value of an analytical expression to be found, for which purpose rules have been previously laid down.' P. 181.

This may be true: but experience informs us, that general truths are fixed in our minds by examples; and that, if they be left to their own naked energy, their influence will be found, comparatively speaking, very small. The work before us is an instance in point: it will exercise the talents of the higher mathematicians, and will be neglected by all, even at Cambridge, who have not found a place among the first six on the first tripos.

Yet, though we apprehend the work doomed to have but few readers, we do not the less recommend it to those whose duty it is to give instruction on these subjects. They may hence discover the insufficiency of many modes of reasoning in which they have placed implicit confidence: their views will

be enlarged; and they may be profitably employed in bringing Mr. Woodhouse's calculations down to the level of the humbler class of mathematicians. When they are disembarrassed from the novelty of their terms, and the terrors of their series—when a few simple instances are added, by which a learner may catch the spirit of the general demonstration—when the whole is simplified and stated, so as to create a greater interest—the merit of this acute writer will be more generally acknowledged, and he will be deemed highly worthy of the patronage of the university by which the work has been printed.

ART. VII. — *An Enquiry into the Necessity, Nature, and Evidences, of revealed Religion; by Thomas Robinson, A.M. &c. 8vo. 6s. Boards.* Baldwin. 1803.

THE intent of this work is to show the necessity, nature, and evidences, of revelation, in a plain and popular manner, and to point out the incompetency of reason as a religious instructor. There are two ways of discovering the will of God—by reason and by revelation; and the state of the heathen nations, unenlightened by revelation, is brought before us, to show how inadequate a guide is the former in subjects of religion; while the confession of their philosophers teaches us that a divine revelation was even by themselves thought possible, probable, and even necessary. Such a revelation we have in the Bible, of which an account is given in the work before us, beginning with the five books of Moses, whose genuineness and authenticity are proved; while many very judicious observations are advanced on the three branches of the Mosaic law, the moral, ceremonial, and political. If the arguments be demonstrative on the genuineness and authenticity of these books, of which, notwithstanding some late cavils, we entertain no doubt, their divine authority is proved, as the author justly observes, by 'so strong and decisive a body of evidence, as cannot fail to remove every reasonable doubt, and satisfy every candid and unprejudiced inquirer.' Having brought those arguments before the reader, which are derived from the character, the miracles, and the prophecies, of Moses, which evidence his divine mission, the author next takes a summary view of the ensuing books, written by the prophets and other holy men, applying to them the same mode of proof which he has so successfully employed with respect to the Pentateuch; and concluding his discussion on the Old Testament with an inquiry into its canon, and pointing out the alterations which have been made, and explanations given of certain passages by

Ezra, hereby bringing his history of it down to the time when the division into chapters and verses was adopted by both Jews and Christians.

The great division of the Bible is into two parts, the old and the new covenant; the old being the groundwork of the new, and creating an expectation of that teacher by whom the whole system was to be consummated.

'This person, distinguished by the name of Jesus of Nazareth, is represented by his followers, as endowed with such great and supernatural powers, as to justify his claims to be regarded as a teacher sent from God; and is described, as corresponding, with such wonderful exactness, with the types and prophecies which the Jews applied to their expected Messiah, that no reasonable doubt can remain on a candid and unprejudiced mind, but that he was in reality that illustrious prophet. Such is the language of the advocates for Christianity. Before we accede to, or reject a proposition of such magnitude, it will be necessary to enter on a serious and particular investigation of its nature, and examine the grounds on which such high and extraordinary pretensions are supported. This inquiry will naturally be directed o the book that professes to give us an account of the life and doctrines of this new teacher. If the statements of the writers appear, on examination, impartial and consistent; if the internal evidence of the narrative itself be credible and unsuspicious; and if it be elucidated and confirmed by such external testimony, as we have no sufficient reason for calling in question, and which would be readily admitted on similar occasions; we cannot be justified in withholding our assent from that which carries with it such strong and distinguishing characteristics of truth. But should it, on the other hand, be found incapable of withstanding so severe a scrutiny; should it appear to have been erected on the basis of deception; and for no better purpose, than the advancement of private interest or ambition; we may then, and then only, reject it with safety, as fabulous and unfounded.' P. 140.

The inquiry into these points is conducted, as before, by examining the history given of our Saviour, and his doctrine in the New Testament, under its separate heads of Gospels, Acts, Epistles, and the book of Revelation. To each of the Gospels, as also to the Acts, is allotted an appropriate chapter, in which the author offers a concise account of the writer, and the nature of his work. A similar chapter is given to each writer of the epistles, and one of far too much brevity, to the very important but neglected book of the Revelations. The canon of the New Testament is then investigated, and the genuineness and authenticity of the whole established. We have thus an authentic history of the sacred writings: that they are credible, the author proves from the knowledge and character of the writers, and the sacred influence by which they were guided. The divine inspiration is asserted, but with a modification which does credit to our author's judgement,

who does not run into the extreme of regarding every tittle in every book as possessed of equal authority.

'A divine influence was not only claimed, but readily admitted, in the earliest ages of the Christian church. In regard, however, to its nature and extent, it is sufficient to observe, that we must be careful to confine it to the ministerial writings and discourses of the apostles. It is not to be supposed, that it affected their personal conduct as men, or their ordinary concerns as private individuals. Paul, we are informed, "withstood Peter to the face, because he was blamed;" and whenever he spoke of private business, prudential advice, or the circumstances of his travels, he makes use of terms which plainly indicate, that he did not apprehend that he was, in all instances, under an infallible direction. These particular exceptions form, indeed, an argument highly in favour of the general rule; for if he never had been inspired, there could have been no propriety in such exceptions. We may, therefore, conclude, that the apostles were under the infallible guidance of the spirit of truth, as to every religious sentiment which they taught; every sentiment that constitutes a part of Christian doctrine or Christian duty; and that the New Testament contains a true and perfect account of the whole will of God; of every thing that is necessary for us to know, believe, or practise, "in working out our salvation." P. 226.

It having been proved that the writings of the New Testament contain a divine revelation, a consideration of the intrinsic excellence of its matter necessarily follows; but the author evinces also its divine origin, from the superiority of its doctrines, precepts, and motives, as well as from the prophecies, miracles, virtues, and particularly the resurrection of the founder of our religion. The wonderful propagation of this religion, with its beneficial consequences to society, and the dispersion and preservation of the Jews, are introduced as additional arguments; and the Scriptures are shown to have been transmitted to us without any material corruption or alteration. But, if the books of the Scriptures be thus excellent and important, whence is it that they are so much neglected, and in what manner are they to be most profitably studied? Upon the latter point the author recommends—and we join strenuously in the recommendation—diligence and humility: both are necessary, and, with both, the meanest capacity cannot fail of acquiring the truest wisdom.

'No quality is of greater use, or more indispensably necessary in any study, than that of diligence; nor can any one hope to make a proficiency in scriptural knowledge, without some degree of labour and exertion. The surest method of interpreting any thing obscure or difficult in the sacred writings, is to compare one passage or expression with another. To do this with the greatest effect, we must be able to refer to different places, for terms of similar import and expression;

a facility which can be attained by diligent application only. As the sense of Scripture cannot be understood but by understanding the force of scriptural language, we must carefully distinguish figurative expressions from those which are literal. We must consider that the eastern figures of speech are uncommonly bold; and essentially different from those in use amongst ourselves. We must take every sentence as it stands in connection with the rest of the discourse; and carefully attend to the occasion, scope, and coherence of the whole. We should be previously acquainted with the several articles, which are absolutely necessary for understanding and explaining the sacred writers. We should have a general knowledge of the times and countries in which they lived; of their language and character; and of the religion, manners, customs, and history of those whom they addressed. We must go back, as it were, to the times and countries in which they wrote. These things, and many more, are necessary for reading the Scriptures with the greatest effect; and these things require a considerable degree of assiduity and attention. But in this, as in every other duty, the variety of human circumstances and conditions must be duly regarded. To whom much hath been given, of them will much be required. They who have been exempted by the bounty of Providence from the necessity of constant labour and exertion in other occupations, have the more leisure to bestow upon this. But even the most engaged may find time sufficient for this important study. One day in seven has been appointed for a season of general rest; on that day, the lowest and most necessitous have a respite from their labours, and may easily attain the whole of the knowledge for which they can have occasion. The character of diligence cannot, therefore, be determined by any general rule. He only deserves it, who carefully embraces every opportunity, which his life and education afford him, of attending to and learning his duty. Every man, on this point, must decide for himself; as his own conscience will not fail to inform him, whether he is justly to be classed amongst the remiss or diligent. Serious reflexion willl shew him the necessity of repeated application to those writings, which are the rule and measure of human actions; he will think no time too long, no labour too great, to make himself acquainted with these unerring guides to eternal life. Like the psalmist, "The law of the Lord will be his delight, and all the day long his study will be in it." P. 292.

The work concludes with a judicious recapitulation, and may be made a useful companion to the Bible by those who have not an opportunity of consulting more voluminous publications on the same subject.

ART. VIII.—*Poems. By John Lowe, Jun. of Manchester.* 12*mo.* *Boards.* No Publisher's Name. 1803.

MR. John Lowe, junior, is a bold man. He rejects the astronomical system of Newton; and he has written an epic poem. As a philosopher, we are not now called upon to ex-

amine his merits: but, as an epic poet, we are bound to suggest a few hints to Mr. John Lowe, junior.

First, we would observe to him, that, if he do not choose to endite in blank verse, he must write rhyme. *Lume* and *down*—*auriculas* and *laurestinas*—*despair* and *Shakspeare*—*pearls* and *beryls*—*seen* and *Parnassian*—*Urania* and *gay*—are not rhymes.

Secondly, we would suggest the propriety of writing grammar. *Him or I*—*writing of it*—*thou speaks*—*thou painteth*—*speaks thou, my wife?*—*I love he'd lived!*—are not grammar.

Thirdly, we would hint that it would be an improvement, if he would write sense.

> ' ————————Has the marauding Pict,
> Down from the mountains of the barren north,
> Pour'd forth fresh numbers.—By this knobbed crook,
> But I'll to battle——In fact 'tis shepherd true;
> *We* murmur needless—at a senseless goat.
> If *all* is urged *thus*—may be't *our wives!*
> For oft' I've heard, " That in the war agon,
> Nor Mercy (which *my sire* doth call *a* star
> That looks—a pattern from the silver moon)
> E'er by them's minded——but with savage shock
> They seize the infant—as its shrieking mam
> Is forc'd and murder'd;—poor fool it laughs!
> That, they rip herds—unheeding that the kine
> Must filter Winter's sorrows by its use,
> Milk for the aged." P. 15.

If we be asked whether this be sense, we must, like the said shepherd,—

> ' ———————————————— smile,
> And shake the head negative.' P. 16.

But, to allow Mr. Lowe his due praise, he understands Latin.

> ' Alas *to* me!—*to* me!'

No one would have written this, unless he could construe *hei mihi.*

He understands astronomy.

> " From Aldebaran,"
> " From Cassiopeia," " from th' golden pole,"
> " From Pollux," " from Cepheus," and " from Mars."
> " From silver Venus," " from Olympian Jove,"
> " From Saturn," and " from Mercury," " The Sun,"
> " Arcturus," " from Pegasus," " Procyon,"
> " Alcair," and " Hydra," " Rigel," " Ophiuchus,"
> " Fomalhaut," " Zagaye," th' " Crossiers," " Toucan,"
> " Andromeda," " from Lyra," " from the Swan,"

" From th' Pleiades," " th' Hyades," " Achernar,"
" Bootes," " Sagittæ," " Libra," " Capella,"
" Auriga," " Aries," " Delphini," *there*
" Aquila," " Perseo," " Herc'les," " Pavo,"
" Mirach," " Algenib," " Menkar," " Bellatrix,"
" Alphard," " Regulus," " Aliath," " Virgo,"
" Antares," " Algethi," " From Rastaben,"
" Makab," and " Castor." P. 102.

He understands chemistry.

' ——————————— Enter life,
Where man is mortal, clothed be with gas,
And view th' efficient cause in th' effect!
Seeds develope of life, *be* oxygene!
Shun vegetation, with such creatures dwell
As are half vital,—half, too animal:
Or be ye nitrogene, presaging death!
Writhe the expiring mortal! him confine
To air Italic, Asia's air, or thine,
Serenest Lesbos, (isle of love and verse,
Tuned by Apollo to his trancing lyre;)
Hang on the lungs, o'erburden'd, till th' soul
Abhorring servile slavery, doth fly
Upward, exulting, to its heavenly Sire!
Exchange equilibrium with the gas,
Of spirits reciproc', nor burden life
With suffocation, sulphurous and hard
Or be ye hydrogene, oxygene join'd,
Feed on the ocean, till your lambent fires,
Amaze, and petrify!' P. 141.

He understands mythology.

' Say, nor doth Bacchus, nor mad Momus, say,
Nor Ate, Achille's,—fur'ous Alecto,
Acidalia, Juno, Laverna,
Busiris, Discordia, Sthenobesa,
Nor Silenus, approves, th' eternal mind!
Learn thence, they hate them, (as almighty Jove,
Nor smiles propitious at abused power,)
But Aglaia loves (*be*) Agenoria,
Apollo, Bolina, Calliope,
Joyful Cerealia, and Maturna,
Melliæ and Mellona, Occator,
Orpheus, loves *be*, and Penelope,
And Pomona, and Rhadamanthus, *be*,
Auspic'ous Terpsichore and Vitula.' P. 113.

And he understands his own verses, which we confess we have not always understood. How, indeed, should we, without his own explanation?

'It has been well asserted, "that no poet can be read in all his ideas, unless the reader has a similar view of abstract perspective to the writer;" this may be the true reason why our great Milton was so long neglected, and why I thought much of what you thought little. I am certain the solemn dirge, would have more interest, if you saw and heard the funeral as I did (in imagination), pass before me in the witching hour of night, when I was writing of it, therefore I will relate you of the scene:—"With my pen in my hand, seated near the table, and my head upheld by the left hand, with eyes fixed towards the floor, and absorbed in melancholy thought, at the death of my friend's wife, I imagined I saw the beauteous pageantry of happy death! As thus,—midnight seemed to reign in sable grandeur, for not a twinkling star was to be seen; the knell of death struck at intervals from the hollow pile of a cathedral not far off; a multitude of torches borne by men upon the top of black staves, decorated as themselves in black, became a long file of flambeaux opposed to each other; in the centre of which and preceding, were twelve virgins of most beautiful symmetry, clad in white, which clasped their fine limbs; their hair encircled with chaplets of black roses; they walked in threes, and each held up a festoon of black flowers; there followed them, twelve youths dressed in white European short dresses, bound deep and faced with black, with hats after the manner of Spain, and to the front a small hanging cypress branch; each was a musician, and each played upon some instrument, from the mournful cylinder drum, to the plaintive flute; the assembled concord breathed in tones of exquisite melancholy, the soul-thrilling sadness of Pleyel's German hymn, in such woe that mine eyes weeped, and mine heart sobbed with the weakness of a child. There followed these in pairs the husband's friends, dressed in black, and enveloped in crape; afterwards twenty boys in the long flowing robes of the Greeks, white as Alpine snow, with their heads uncovered, and their eyes lift up to heaven, joining the music with such metred voice, on singing forth the stanzas of the dirge, that deep attention, with most holy thoughts, possessed me, and elevated all my mind. After these came eight infant girls, with cinctures and wreaths, and baskets of green flowers, themselves in white; then halberdiers; and then the bier. Four milk-white steeds, with studs and trappings of crape and cypress plumes, drew a double carr, entirely overspread with white, embossed with green sprigs of the season, and decorated with black tapes; on it, in a velvet coffin uncover'd, was placed the remains of our friend; her ghastly visage appearing alternate to the gleams of light; over was a canopy open at three sides, and festooned round with fringe of black, and bugle beads and foil, from the centre was suspended a star of costly jewels. After these, supported by two friends, came the image of past hours!—the drooping, pale and hopeless husband of her heart! In order followed groups of silent friends." P. vii.

Gentle reader! is it wonderful that we have seen none of these black roses, Spanish hats, Greek robes, cypress plumes, and bugle beads, in these stanzas?

'A SOLEMN DIRGE,

'On the Death of Mrs. F. supposed to be wrote by her Husband.

'Alas she's gone! her spirit's fled!
And I, alone, among the dead,
Do now seek my Vestal vow,—
Tell me, angels!—tell me now!

'Whether's Phebe?—mighty powers!—
Fair as Hebe,—on your shores?
There! I see, I see her fly!
Fairest Virtue!—thither hie!

'Angels, tell it, in the spheres,
What her virtues, what my tears;
Sister spirits! bear her higher!
Earth nor holds, her soul's desire.

'Say she was love, as when a bride,—
Say she was friendship, 'twas her pride!—
Say maternal,—say sincere,—
Say relenting, as her prayer!

'Wond'rous Providence—my sire!
Why 'midst darkness—doth thine ire,
Mysterious wound me?—Father!—Jove!
Heal my grievings——fount of love!

'Alas 'tis so,——so wills it Heaven
For me to mourn:—To her is given
High in seraphic bliss to dwell,
Far from sickness, earth and hell!' p. 43.

ART. IX.—*The New Testament of our Lord and Saviour Jesus Christ, translated out of the original Greek; and with the former Translations diligently compared and revised, by His Majesty's special Command. Appointed to be read in Churches. Published for John Reeves, Esq. one of the Patentees of the Office of King's Printer.* 2 *Vols.* 8*vo*, G. and W. Nicol. 1802.

THIS work is dedicated, by the king's printer, to his majesty, as a specimen of the edition of the Bible now printing under the royal patronage. Hence we examined it in two views; first, as the work of his majesty's printer, and next, as that of a man of acknowledged learning and erudition. The typography soon excited our approbation: we admired the blackness of the letters, the accuracy of their form, the regularity of the lines, and paid a voluntary homage to the excellence of the royal press, and the propriety of the royal appointment. But, on examining more closely, nothing could exceed our astonishment, when we

discovered, by a signature at the bottom of one of the pages, that this work was not printed by John Reeves, esq. a patentee of the office of king's printer, but by T. Bensley, printer, Bolt-court, Fleet-street, London. By the author's assumption, in the title-page, of the office of king's printer, many persons besides ourselves, however, will be deceived upon this point, and will naturally conjecture that the present Bible is possest of superior value, as proceeding from the royal press. It is truely strange, indeed, that John Reeves, esq. the king's printer, should offer to his sovereign the specimen of a work, to be published under his auspiees, printed, not at the royal, but a foreign printing-house!!

The title-page of this Testament corresponds with that of the Testament published by authority. It is moreover said to have been translated by *his majesty's special command*, and appointed to be read in churches. But, although the mere words of the apostles are the same in this book as in the book published by authority, the two publications are of a very different texture, and offered in a very different form and manner. The authorised Testament is divided into chapters and verses, each chapter having the prefix of a title. The present is separated into sections: the original division is indeed hinted at by figures, where every chapter or verse begins: but the whole of this is subordinate to the editor's own plan, while the authorised titles are altogether supprest, and new ones of his own creation are given in their stead. There is also a chronology of his own, and marginal remarks, of which he is the sole deviser. In what light this variation may be viewed by the heads of our church, we know not; but certain we are that the public ought to be on their guard against such innovation, and to be cautious not to attribute to the church itself any of the maxims found in the titles, notes, or margin, of this composition: it should carefully distinguish between king James's Testament, and John Reeves's Testament: the former is appointed to be read in churches; the latter, the church would assuredly not put into the hands of either people or ministers.

We shall not here compare together Mr. Reeves's continued comment in the margin, with the plain account of the contents of each chapter, as given in the authorised Testament. One of his notes will thoroughly explain our meaning, and give a sufficient reason for the caution we have recommended. On ch. xi, v. 3, of St. Paul's first Epistle to the Corinthians, we have this remark:—'There is a subordination of Christ to God, not only in respect of his humanity, but his divinity, as God the Son to God the Father.' Now this assertion is in express contradiction to the doctrine of the church, which declares Christ to be equal to the Father,

as touching his Godhead, but inferior to the Father, as touching his manhood. This private opinion of Mr. Reeves appears also in another place; and, though no one ought to object to his right of declaring his private opinion in a private manner, yet, as one of the parties authorised to print the Bible, he should have taken the greatest care that nothing was foisted into a work that assumes the appearance of authority, which has not been recognised by that authority, and by the rulers of the church. The title-page declares that the work before us is appointed to be read in churches; but the archdeacon would very much neglect his duty, who should permit it to be introduced into the reading-desk, or, finding it on any such reading-desk within his jurisdiction, should not forthwith order it to be removed out of the church. The title-page ought to have pointed out the distinction between the present and the authorised Testament, and to have informed the purchaser, that the divisions into sections, the chronology, the chapters, the titles, the marginal readings, and the notes, have not the authority of the established church, but are the voluntary contributions of John Reeves, esq.

ART. X.—*A Treatise on the Law of Insurance. By Samuel Marshall.* (*Continued from p. 92 of our preceding Volume.*)

OBSTACLES unexpected and unavoidable have long diverted our attention from this useful work, which a sense of duty to our commercial readers impels us to resume.

In a former article we examined the plan and *general arrangement* of the *first* book, on '*Marine Insurances.*' We hasten to discharge our promise, and to terminate our remarks on this division of the work by selecting passages, as specimens, from an essential topic of insurance.

The *adjustment of losses* has frequently perplexed, not lawyers alone, but merchants themselves. Serjeant Marshall seems less embarrassed than preceding writers. We shall endeavour to delineate, by extracts, a sketch of this important subject.

'A loss, in insurance, is the injury or damage sustained by the insured in consequence of the happening of one or more of the accidents or misfortunes against which the insurer, in consideration of the premium, has undertaken to indemnify the insured.' P. 414.

'Every loss is either total or partial. The term *total loss* is understood in two different senses; natural and legal. In its natural sense, it signifies the absolute destruction of the thing insured. In its legal

sense, it means not only the total destruction, but likewise such damage, to the thing insured, though it may specifically remain, as renders it of little or no value to the owner. So a loss is said to be total, if, in consequence of the misfortune that has happened, the voyage be lost, or not worth pursuing, and the projected adventure frustrated; or if the value of what is saved be less than the freight, &c.

'A *partial loss* is any loss or damage short of, or not amounting to, a total loss; for if it be not the latter, it must be the former.' P. 414.

'Partial losses are sometimes denominated *average* losses, because they are often of the nature of those losses which are the subject of average contributions; and they are distinguished into general and particular averages.' P. 415.

These definitions are accompanied by an explanation of the nature and kinds of losses—whether by *perils of the sea, running foul of other vessels, fire, capture, arrest and detention of princes, barratry, average contributions or expenses of salvage*—and are followed by an elaborate discussion of the doctrine of *abandonment*.

'The adjustment of a loss is the settling and ascertaining the amount of the indemnity which the insured, after all allowances and deductions are made, is entitled to receive under the policy, and the fixing the proportion of this, which each underwriter is liable to pay.' P. 529.

'The insurer ought never to pay less, nor the insured receive more, than that which a fair indemnity demands.' P. 529.

The mode of ascertaining and appreciating the *quantity of damage* is thus elucidated.

'When the loss is admitted to be total, and the policy is a *valued* one, the insured is entitled to receive the whole sum insured, subject to such deductions as may have been agreed by the policy to be made in case of loss. For the insured, by allowing the value to be inserted in the policy, agrees that it shall be taken as there stated; and it is the same as if he had admitted it at the trial of the cause.

'It is only in the case of a total loss that there is any difference between an open and a valued policy. Upon the latter, the value is admitted, and the insured has only to prove, if the insurance was on goods, that the goods valued were on board. Upon an open policy, it is not only necessary to prove that the goods were on board, but also the value of them; which value, not exceeding the sum insured, is the sum the insurers are bound to pay.

'But in the case of a partial loss, the like inquiry is to be made into the amount of the loss, whether the policy be of the one sort or of the other. The indemnity secured by either sort of policy is, that if the thing insured do not come safe to the port of destination, but is lessened in value by damage received in the voyage, the loss shall be borne by the insurer.' P. 530.

'Upon the subject of the valuation of the goods insured there has always been a great diversity of opinion, not only among speculative writers, but also among merchants themselves. Some contending for the prime cost, others for the current price at the time of the loss; some insisting on the price at the time and place where the goods are shipped, others on the price at the port of discharge.' P. 533.

'In England, if the policy be an open one, it is an invariable rule to estimate a total loss, not by any supposed price which the goods might have been deemed worth at the time of the loss, or for which they might have been sold, had they reached the market for which they were destined; but according to the prime cost; that is, the invoice price, and all duties and expences till they are put on board, together with the premium of insurance. This is the only true, at least the only legal, mode of estimating a loss, whether total or partial, on goods; and therefore, whether the goods would have arrived at a good or a bad market is always immaterial. Neither is the difference of exchange to be at all regarded in the adjustment; for the underwriter does not insure against any loss arising from such causes.' P. 534.

'A ship is valued at the sum she is worth, at the time she sails on the voyage insured, including the expences of repairs, the value of her furniture, provisions and stores, the money advanced to the sailors, and, in general, every expence of the outfit, to which is added the premium of insurance.

'A partial loss upon either ship or goods, is that proportion of the prime cost, which is equal to the diminution in value occasioned by the damage.' P. 535.

The opinion of the celebrated lord Mansfield, in the case of '*Lewis* v. *Rucker*,' appears, in the language of lawyers, to be fully abstracted by the serjeant.

'The nature of the contract is that the goods shall come safe to the port of delivery; or if not, that the insurer will indemnify the insured to the amount of the prime cost. If they arrive, but lessened in value by damage received at sea, the nature of an indemnity speaks demonstrably, that it must be, by putting the insured in the same situation, (relation being had to the prime cost, or value in the policy), which he would have been in, if the goods had arrived free from damage; that is, by paying such proportion, or aliquot part, of the prime cost, or value in the policy, as corresponds with the proportion, or aliquot part, of the diminution in value occasioned by the damage. The duty accrues upon the ship's arrival and landing her cargo at the port of delivery; and the insured has then a right to demand satisfaction. The adjustment can never depend upon future events or speculations: How long is he to wait; a week, a month, or a year?—In this case, the price rose; but, if peace had been made, the price would have fallen: But the defendant did not insure that there should be no peace.' P. 539.

'No private scheme or project of trade of the insured can affect the insurer.' P. 540.

We are led by this case of '*Lewis* v. *Rucker*' to extend our inquiry into *partial losses.*

'The insurance was on goods which were valued in the policy, but whose real value depended, at the time the insurance was effected, on a fluctuating market. The goods which were damaged in the voyage, came to a fallen market, where the price was less than the value in the policy. The insured insisted on being paid the difference between the price for which the goods were sold in the port of delivery, and the value in the policy. But it was determined that he was only entitled to the proportion of the value in the policy which their diminution in value bore to the price of sound goods, of the same sort, in the port of delivery; thus using the relative prices of the sound and damaged goods at the port of delivery as the means of ascertaining the proportion of the prime cost which the insurer was bound to pay.' P. 540.

In the case of '*Le Cras* v. *Hughes*,'

'which came before the court of King's Bench many years afterwards, there was a partial loss upon a valued policy, but the value in the policy exceeded the interest of the insured. There, lord Mansfield and the other judges of the court declared, that it was the constant usage in such cases, to adjust a partial loss in the same manner as if the policy were an open one; and that the computation must therefore be by the real interest on board, and not by the value in the policy.

'That was an insurance on a ship and goods on board,—"At and from Omoa to London; valued at the sum insured." There was no value mentioned in the body of the policy, but only the sums wrote against the different names on the back. There were other policies on the same ship and goods, amounting in the whole to 99,500*l.* which exceeded the amount of the interest of the insured. The ship and a great part of the cargo were lost, about one tenth only of the goods being saved. One question at the trial of this cause was, how the loss, which was considered as a partial one, should be adjusted. The broker swore that, on such policies as this, where a total loss happened, the whole sum was paid: But where it was only a partial loss, they considered it as an open policy, and paid a proportion, not of the sum insured, but of the value of the goods.—The court of King's Bench, when this came before them, thought it, at first, like the case of *Lewis* v. *Rucker*. But the interest of the insured, in the ship and goods, being less in value than the sum insured, the court held, that this case differed from that of *Lewis* v. *Rucker*, and that the constant usage in such cases was, upon a total loss, to pay the whole; but, upon a partial loss, to consider it as an open policy. The court were therefore of opinion that the computation in this case must be by the real interest of the insured on board, and not by the value in the policy.' P. 540.

An endeavour to render completely intelligible the manner of *adjusting a partial loss*, according to *our* ideas of the practice, will not perhaps be unacceptable.

A. ships for Malaga, on sale, for his own account, goods costing or fairly estimated at 1000*l.*

The goods arrive *damaged*, and sell for 800*l.*

1. If, on arriving *sound*, they would have produced 1000*l.* the assured demands from the insurer 200*l.*

2. The goods arrive damaged, and sell, as already supposed, for 800*l.*—Had they been sound, they would have sold for 1200*l.*—The assured now claims from the insurer, neither 200*l.* nor 400*l.*, but the following proportion:—

If 1200*l.* lose 400*l.*, what will 1000*l.*, the sum insured, lose?

The answer is 333*l.*; and this sum the assured demands.

3. The goods arrive damaged: if sound, they would have produced 800*l.*; being damaged, they sell only for 600*l.*

If 800*l.* lose 200*l.*, what will 1000*l.* lose?

The answer is 250*l.*—a sum which forms the claim of the assured on the insurer.

From book I, on '*Marine Insurance*,' our quotations have been already abundant. We lament that the contracted space in which we move forbids an accumulation of extracts. The systematic distribution of this work might have supplied many titles (among others, the important and comprehensive chapter on '*Warranties*') of peculiar utility, at a period of war.

Three books remain unexamined. We must content ourselves with a cursory view of their principal objects.

The nature and form of the contract of '*Bottomry and Respondentia*' is clearly defined.

'Bottomry is a contract in nature of a mortgage of a ship, on which the owner borrows money to enable him to fit out the ship, or to purchase a cargo for a voyage proposed; and he pledges the keel or *bottom* of the ship, *pars pro toto*, as a security for the repayment: And it is stipulated that if the ship should be lost, in the course of the voyage, by any of the perils enumerated in the contract, the lender also shall lose his money; but if the ship should arrive in safety, then he shall receive back his principal, and also the interest agreed upon, which is generally called the *marine interest*, however this may exceed the legal rate of interest. Not only the ship and tackle, if they arrive safe, but also the person of the borrower, is liable for the money lent and the marine interest.

'When the loan is not on the ship, but on goods laden on board, which, from their nature, must be sold or exchanged in the course of the voyage, the borrower's personal responsibility is then the principal security for the performance of the contract, which is therefore called

respondentia. In this consists the principal difference between bottomry and respondentia. The one is a loan upon the ship, the other upon the goods. In the former, the ship and tackle, being hypothecated, are liable, as well as the person of the borrower; in the latter, the lender has, in general, only the personal security of the borrower. But the personal responsibility of the borrower is not, in all cases, the only security of the lender. Where the money is lent for the outward and homeward voyage, the goods of the borrower on board, and the returns for them, whether in money, or in other goods purchased abroad with the proceeds of them, are liable to the lender. The money is to be repaid to the lender, with the marine interest, upon the safe arrival of the ship, in the one case, and of the goods, in the other. In all other respects, these contracts are nearly the same, and are governed by the same principles.' P. 632.

'It is of the essence of this contract that the sum lent be put in risk; and it does not, in truth, become a bottomry or respondentia contract, till the risk commences.' P. 647.

'If, when the sea-risk is ended, the borrower delays payment, the common interest begins to run, *ipso jure*, without any demand. *Discusso periculo majus legitimâ usurâ non debebitur.* But this interest runs only on the principal, not on the marine interest; for this would be interest upon interest: *Accessio accessionis non est.*' P. 650.

The contract—the parties—the 'thing hypothecated'—the principal and marine interest—the perils of the lender, whether he be liable to general average, or be entitled to the benefit of salvage—are titles discussed at large in seven chapters, which compose the second book.

A dissertation on the nature and utility of '*Insurance upon Lives*' introduces the third division.

'The insurance of a life is a contract whereby the insurer, in consideration of a certain premium, either in a gross sum, or by annual payments, undertakes to pay the person for whose benefit the insurance is made, a stipulated sum of money, or an annuity equivalent, upon the death of the person whose life is insured, whenever this shall happen, if the insurance be for the whole life, or in case this shall happen within a certain period, if the insurance be for a limited time.

'The precarious dependence of a numerous family upon the life of a single person, naturally suggests the idea of seeking some protection against a calamity, which sooner or later must befal them; and this, probably, suggested the first idea of insurances upon lives, as an expedient by which a pecuniary indemnity, at least, might be secured to the sufferers, sufficient to rescue them from the poverty and distress with which they were threatened.

'Upon this principle rests the utility of insurances upon lives. Persons having incomes determinable upon their own lives, or the lives of others, arising from landed property, from church livings, from pub-

lic employments, pensions, annuities, &c. by paying such an annual premium as they can spare from their present necessities, may secure to their widows, their children, or other dependants, an adequate sum of money, or an equivalent annuity, payable upon their deaths. By such insurances, also, may the fines to be paid upon the renewal of leases, or upon the descent of copyholds, be provided for. So, where a person, having only a life income, wants to borrow money, but can only give his own personal security for it; he may, by insuring his life, secure to the lender the repayment of his money, though he should die before he is enabled to discharge the debt.' P. 664.

Insurances on lives—in England strictly legal—are scarcely sanctioned by other states of Europe; and, in France, have never been tolerated.

Four chapters complete this book. Their contents relate to the contract of insurance—the warranty of the health and age of the life insured—the interest of the person insuring in the life insured—and the risks to which the insurers are liable.

A short historical account is given of the successive establishments of chartered companies for life-insurance, of which each seems distinct in its constitution—the Amicable Society, the Royal Exchange and London Assurance Companies, the Society for Equitable Assurance, the Westminster Society, and the Pelican Company. We have enumerated these associations, as the learned serjeant bestows on them a liberal and merited eulogy, which we have pleasure in extracting.

'Considering the great multiplicity of insurances which have of late years been made upon lives, the number of litigated cases that have arisen upon them is extremely small. One principal reason is, that the happening of the event insured against is always a fact of easy proof, which can scarcely ever afford any subject of dispute. Another is the great difficulty of practising any fraud in such insurances. *But to no cause is this fortunate circumstance more to be ascribed than to the honour, integrity, and liberality of the several companies engaged in this branch of insurance.*' P. 679.

'*Insurance against Fire*' is treated in the fourth book This indemnity, so well understood and so generally resorted to in our own country, is encouraged by no other European government.

After preliminary observations on the advantages and disadvantages of a practice here almost universal, and an enumeration of the principal fire-offices, the author proceeds to consider, particularly, the interest of the insured—the risk which the insurers undertake—the assignable nature of the policy, according to the usages of the different offices—and the proof of loss.

The *Appendix* of precedents contains a policy of insurance on ship and goods by private underwriters and by different assurance-companies—a bill of bottomry—a respondentia bond—an insurance upon a life—and an insurance against fire.

The principles which govern various subjects of insurance are developed without confusion, supported by appropriate cases, elucidated by industrious research, and often strengthened by ingenious argument and acute observation.

It must be admitted, however, that the labours of serjeant Marshall have been facilitated by numerous writers, whose authorities adorn his notes; as well as by the masterly publications of Millar and of Park. To the latter, as the serjeant's obligations seem unbounded, his acknowledgements might have been more profuse.

We have thus examined, with no common diligence, a work which will be interesting to that important class of our countrymen, whose commercial talents and exemplary faith have increased our opulence and extended our power; whose spirited exertions, compatible with the welfare of neighbouring states, have neither disgraced morals nor endangered liberty.

'C'est le peuple du monde qui a le mieux su se prévaloir à la fois de ces trois grandes choses, *la religion, le commerce, et la liberté* *.' These are applauses offered to our nation by the reflecting Montesquieu.

This distinction which we have gloriously acquired, we shall proudly maintain, in defiance of the puerile menace of an *inebriated ruler*, and undismayed by the vast but inapplicable force of his *bloated* empire.

ART. XI. — *Poems, lyrical and miscellaneous. By the late Rev. Henry Moore, of Liskeard.* 4*to* 10*s.* 6*d. Boards.* Johnson. 1803.

In these poetical effusions, we discern a gentle, pious, and benevolent spirit; but we can scarcely acquit Dr. Aikin of flattery, when he entitles it a '*splendid genius*, capable of shining in the highest ranks of literature.'

A biographical memoir, by the editor, introduces to the public Henry Moore, the son of a dissenting minister, born, in 1732, at Plymouth, where he received his early education. In 1749, he resided at the academy of Dr. Doddridge,

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* De l'Esprit des Loix, II. l. 20. c. 6.

Northampton, until the death of that distinguished preceptor; and completed his academical studies under Dr. Ashworth. In 1756, he officiated as minister to a dissenting congregation, at Dulverton, in Somerset; in 1757, at Modbury, in Devon; and finally removed to Liskeard, in Cornwall, in the year 1787. During these long intervals, his talents were known only to a few of his fellow-ministers. Oppressed by bodily infirmities, he bore his evils with exemplary composure; and, preferring the serenity of a retired life, passed seventy years almost unnoticed. In 1795, his nephew, a surgeon at Plymouth, prevailed on Mr. Moore to publish the *moral rhapsody*, entitled 'Private Life,' which excited no considerable attention. To the same friend, during the last summer, was entrusted the MS. of these poems. It became the province of Dr. Aikin 'to judge of their fitness for the public eye;' and he assures us, that he 'scarcely ever experienced a greater and more agreeable surprise, than on the discovery of so rich a mine of poetry.' The persons to whom the verses were communicated, became impatient to reward their author. A subscription was warmly encouraged; and Dr. Aikin had generously undertaken the duty of editorship, when the death of Mr. Moore, in November, 1802, by a palsy, frustrated the liberal endeavours of his friends. Among his literary occupations, Mr. Moore contributed to the 'Commentaries and Essays,' published by the Society for promoting the Knowledge of the Scriptures. His critical observations on parts of the sacred writings acquired for the author the approbation of Dr. Geddes and Mr. Michael Dodson. A lively anonymous letter, on the doctrines of Madan's Thelyphthora, was also the production of Mr. Moore.

The words of the editor will best explain the motives to which we owe the present publication.

'As he lived in celibacy, and had no dependent relatives, no other object remained for a subscription than that of bringing forward his posthumous work in an advantageous manner, secure both from loss and neglect. It is now committed to a liberal and discerning public, in the confidence that the author will obtain no mean place among those who have contributed to elevate the minds, purify the morals, and gratify the noblest tastes of their countrymen.' P. vi.

Among the miscellaneous contents of this volume, are *odes, lyric and moral rhapsodies, elegies, epistles, sonnets,* and *hymns.*

The first poem, '*A Vernal Ode,*' inculcates the lesson of rendering the passions accordant with the cheerful harmony of spring, and contains pleasing passages.

'—— in the secret shadowy glade,
When from yon mountain's azure head
The ling'ring gleams of parting day
Glimmer, faint, and fade away.
Sweet Philomel! thou bidst to flow,
Thy musical, thy melting woe.
Suspended o'er the sparkling stream,
Where plays the pale moon's ever-trembling beam,
Attention stands with mute surprise,
With folded arms, and half-clos'd eyes,
And listens into ecstacies.' P. 3.

'But when of dawn the rosy dyes
Brighten o'er the blushing skies,
And the gray clouds their robes unfold,
Streak'd with purple, edg'd with gold,
And their blended colours throw
On the glitt'ring lake below.' P. 4.

We cannot forbear observing, that both in the present and many other poems we have met with too many glaring imitations from Milton, Gray, and poets of inferior celebrity. The rhymes, moreover, too often terminate inharmoniously—a carelessness, in minor compositions, unpardonable.

The *Ode on Contentment* unites poetry with morals.

'In Pleasure's blooming walks and fragrant bow'rs,
Where Venus waves her golden hair,
Beneath the shades, among the flow'rs
Lurks the sly deceiver Care:
While Admiration gazing counts
The trophies in long triumph borne,
Aloft the Victor's gilded car she mounts,
And with the wreathing laurel twines her thorn;
And while "a God! a God!"—resound the skies,
The sighing heart the loud acclaim belies.' P. 13.

'A humble pilgrim here I plod my way,
May no ambitious dreams delude my mind,
Impatience hence be far—and far be Pride;
Whate'er my lot, on Heav'n's kind care reclin'd,
Be Piety my comfort—Faith my guide.

'Let others rise by guilt and meanness great,
Riot in luxury, and stalk in state
Their short-liv'd days, 'till Death, relentless foe,
Strike their vain grandeur to the gulf below;

The godlike soul regards with just disdain
The passing pageant of the proud and vain:
Her wish she wings beyond the bounds of time
To joys more pure, to glories more sublime.
Her bold ambition, of no mortal size,
Does like some Colossean statue rise,
And hide its tow'ring forehead in the skies.' P. 15.

Fortune and Virtue contrasted form the subject of an attractive composition. The old maxim, that 'gems and gold are inefficacious to solace care,' is poetically elucidated.

'The freezing wretch might genial warmth as soon
Draw from the frigid gleamings of the moon.'

In the *Ode to divine Love*, and the *Fall of Zion*, the author assumes a sublimer pencil, with forcible imagery describing the carnage and desolation of war.

'For mad Ambition see—with Hell combin'd;
To crush the rights and freedom of mankind
In dread array she ranks her furious host.
As when the fierce tornado sweeps
The Carribbean deeps,
And strews a thousand keels along the foaming coast,
Heav'n thunders—bellows ocean—shakes the shore,
From isle to isle resounds the loud rough roar,
Wild Desolation rushes o'er the land,
And giant Horror strides from strand to strand.

'Thus rushing onward on her clatt'ring car,
She sounds aloud the rage-inciting song,
And leads the Fiends along.
Rapine, with harpy fangs, wide-wasting War,
That lets her bloodhounds loose to range before,
On human flesh to feed, and lap the gore,
Despotic sway, relentless as the storms,
And ghastly Death, in all his thousand forms.
At her approach the beams of Science fade,
Freedom, and Honour fall, and Virtue hides her head.
See her red banners blazing to the sky!
Embattled legions round them bleed and die.

'See, see her flaming sword display'd!
O'er the green land she waves the blade,
And o'er the silver flood;
With horrid devastation wide
Blasts all the champain's blooming pride,
And turns the stream to blood.

'How waste and desolate that fair domain,
Where golden Plenty smil'd upon the plain,
And Peace and Freedom held their social reign!

How mute the chearing music of the groves,
The shepherd's whistle wild, and rustic loves,
To his coy damsel caroll'd without art,
Yet warm, and guiltless from a guileless heart!
Now silent treads the swain, with list'ning ears,
In ev'ry brake a lurking foe he fears;
Starts the pale trembling maid
At burnish'd lances glitt'ring in the shade!

'Hark! the loud war-whoop howls from yonder wood,
Shakes ev'ry nerve, and chills the freezing blood!
From distant villages the flames aspire,
Glare on the streams, and set the skies on fire.
Swift as the panting deer
From the keen hound, and ruthless hunter's spear,
The wretched relics of the slaughter fly,
Rushing thro' driving snow-storms, wing'd with fear,
To woods and deserts drear,
Beneath the fury of the wintry sky,
There houseless, shiv'ring to the frozen air,
Pine the slow prey of hunger, and despair.
'Tis solitude—'tis terror all around!
Grim-visag'd Murder stalks along the ground,
And dying groans are heard, and savage yells resound!
Revenge, in woody glooms conceal'd from day,
Couch'd, like a tiger, waits the unwary prey,
Then sudden springing with his brandish'd dart
Tears from the mangled breast the quiv'ring heart.

'Nor blameless Youth's fair-blooming years,
Nor palsied Age can pity find,
Nor female Grace, nor Beauty's pleading tears
To ought of mercy melt the savage mind,
Stern stands the dire assassin;—"Spare, O spare
That infant innocence!"—in vain the pray'r!
In vain the mother's pangs, and piercing cries!
Fixt on the bloody point it writhes, and dies!' P. 53.

Neither agitated by ambition, nor tainted by avarice, this writer is ever earnest and eloquent in his exhortations to awaken and cherish the *milder* virtues: but *we* are re-called to the turbulent scene of our worldly duties, and can no longer indulge the soothing lyre. A few closing strains must satisfy our readers.

From stanzas which are incorrectly entitled *Sonnets*, we select—

'First Beauty.

'Light as the breeze, and frolic as the May,
My careless Muse her idle ditties sung;
To mortal Beauty trill'd her airy lay,
Round Folly's shrine her flow'ry garland hung;

'Till Grace, kind cherub, lighting from the sphere,
To the First Beauty rais'd my fervid mind,
Stamp'd the bright image of his glory there,
Parent of hallow'd fires, and joys refin'd.

'Still, sov'reign fair! th' idea deep imprest,
Chears my lone musings, elevates my breast,
Rules o'er my numbers, and my rapture warms;
There let the sacred passion ever glow,
Sweet as thy living streams of pleasure flow,
Bright as thy beams, immortal as thy charms!' P. 128.

The rhapsody of *Private Life*, now re-printed, concludes the volume with these lines:—

'Smile ye not, Angels? when in scorn ye scan
The serious follies of your mimic man;
His boasted reason, dupe to ev'ry lust;
His high ambition grov'ling in the dust;
A fool with knowledge and with foresight blind,
Perplex'd between his matter and his mind,
Where great and mean, where mortal and divine,
Heav'n, earth, brute, angel, in confusion join;
Like jarring atoms in one chaos hurl'd,
Which well arrang'd would form a beauteous world.
Ye smile to see the puny godhead rave;
Great lord of earth, his meanest passion's slave!
Drunk at the banquet, glorious on the throne,
And now an Ammon's, now a Philip's son!
Nor ye, the great, like erring mortals, name
Ambition's madmen or the fools of fame;
Nor those court-pageants, starr'd and titled things,
The gilded tools of ministers and kings;
Nor those, the wolves and harpies of their race,
Who rise by wicked arts to pow'r and place;
But mark, where poor, unnotic'd or unknown,
Neglected Virtue smiles at Fortune's frown;
Or blest by Fortune in a private state,
By worth ennobled and by goodness great;
Bright on whose gen'rous breast those splendors glow
Of sacred honour, kings could ne'er bestow;
The FRIEND OF MAN! who can in life confess
No joy worth living, but the joy to bless.' P. 152.

To the occasional inaccuracies we have already pointed out, a fastidious critic might add, that the writer's epithets are too frequently interwoven; and that, amidst his most ornamented verses, he has too frequently introduced prosaic and colloquial expressions: these errors, however, are fully counterbalanced by the general merit of the work.

In strains usually pleasing, often elegant, and occasionally

elevated, the lyre of Mr. Moore encourages benevolence of heart, and excites the purest emotions of delight, by an amiable morality, and an unaffected devotion.

ART. XII.—*The Divine Inspiration of the Jewish Scriptures, or Old Testament, asserted by St. Paul, 2 Timothy, iii. 16. and Dr. Geddes's Reasons against this Sense of his Words examined. By Robert Findlay, D.D. &c. 8vo. 3s. Boards.* Cadell *and* Davies. 1803.

THE divine inspiration of the Hebrew Scriptures has afforded much ground for controversy. While some have contended for it in the fullest sense of the word, and ascribed every Masoretic point and tittle, in the law, the historical books, and the prophets, to the actual interposition of providence, others have been contented with a general superintendence alone by the divine Spirit: while a third party have, moreover, been found, who, professing a belief in Christianity, deny a divine origin to the Scriptures of the Jews. Among the latter, the late Dr. Geddes holds a distinguished place; and against his attacks on inspiration this work is directed. The question is rested on too narrow a ground—the interpretation of a passage in St. Paul's Epistle to Timothy—in which the apostle is supposed to have given a decisive opinion on this head, and to have declared that every part of the Scriptures is divinely inspired. Had St. Paul explained, in a satisfactory manner, what was intended by his words *all Scripture*, and had he declared that he expressly included in the phrase the books of the Old Testament, as they appear at present in the Bible, much of the difficulty before us would have been removed: but, allowing every thing to the advocates for a plenary inspiration which they can desire in this subject, still the mind does not rest satisfied that the apostle argued for the inspiration of every word in the Proverbs, Ecclesiastes, and Song of Solomon, in the historical books of the Kings, and the repetition of the histories in the book of Chronicles. The general maxim—on the impropriety of introducing a superior being, *nisi dignus vindice nodus*—cannot be overthrown but by very strong authority; and they who confine themselves to a general belief of every thing which is said, by others, to have been immediately performed by God himself, are not to be treated with asperity because they attribute to the actions of man events to which human power was of itself sufficiently competent.

The passage in St. Paul admits of little dispute, as to the

mere words, πασα γραφη θεοπνευστος (και) ωφελιμος προς διδασκαλιαν, &c. is equally read by all its interpreters in the same manner, with the exception of the particle και (*and*), the rejection of which is scarcely admissible, since it is to be found in every Greek manuscript, and in the greater number of the authors by whom the passage is quoted. The hypothesis of Dr. Geddes required its rejection; but sufficient proof is given in this work, that his reasons are not satisfactory: indeed, the entire subject is here scrutinised with great accuracy. But, allowing the particle to have been inserted by St. Paul, the rendering of the phrase is even then not without its difficulties: if translated word for word, the passage would run thus:—'All scripture inspired by God, and useful for instruction, &c. . . . . that the man of God may be perfect.' If we make *inspired by God* the predicate to the term *scripture*, it would seem to convey an opinion in which Timothy required no information: he had read the holy writings from his childhood; and the perpetual perusal of them, for certain purposes, was recommended by the apostle. The sense is complete, if we merely understand a general exhortation to a constant perusal of the Scriptures: it is weakened by the introduction of a subject apparently foreign, if we conceive it to mean that *all* scripture is inspired by God. The question then is, whether there be any impropriety in rendering the words as follows?—'All scripture, inspired by God, is *also* profitable for instruction, &c. . . . . that the man of God may be perfect.' In this sense, the passage runs, at least, clear; and St. Paul, like most theologians of the present day, speaks generally, without meaning to convey any such sentiment, as that every passage in the canonical writings has been dictated by the holy spirit. Against this mode of rendering the passage, strong arguments are nevertheless given in the work before us; but they are not such as to set aside a version, which the context seems most naturally to require.

If *inspired by God* be the predicate to *all scripture*, *another* difficulty occurs—*viz.* what is meant by all scripture? The writings of the Old Testament, it is well known, consisted of several rolls, of which one was always appropriated to the law. This roll was held in the highest estimation by the Jews. To the others, different degrees of veneration were assigned. They were, at different æras, introduced into their synagogues; but the law or Pentateuch was, from the time of their entrance into the holy land, the object of their highest reverence. Now the apostle might very justly ascribe to the holy Scriptures the last quality expressed in the disputed passage; but it seems by no means natural that he should have departed so far from the general opinion, as to have ascribed to every roll, indiscriminately, the same de-

gree of merit; since, by such a conception, the prudential maxims in the Proverbs would be made to possess the same import as the most solemn denunciations of the Creator in other parts of the Bible. The opinions of Austin, Jerom, and others, are here of no consequence, they may have conceived rightly or erroneously on St. Paul's meaning; and the words are equally open to our comprehension and determination as to those of former times.

But it was scarcely necessary to contend against Dr. Geddes so vehemently upon a single passage of scripture. His disbelief of inspiration was notorious in passages where no one, who believes that the Scriptures are faithful records of revelation, doubts that they are inspired. Where God is expressly said to have uttered certain commands, we must either believe that he uttered them—that is, we must believe the inspiration of those passages, or disbelieve the historian. Wherever the peculiar agency of the Deity is introduced, and subjects are related which could not be known to man by his natural reason, and commands are given in the divine name, we cannot doubt of inspiration in its true and legitimate sense, the facts that are related being throughout handed down to us by eye-witnesses, or by those who were competent, from the personal and authentic testimony of others, to deliver them to us. Hence the Scriptures are sacred, in the strictest sense of the word: they are legitimately inspired, although, in some places, rules of mere morality are introduced, and histories related, in which the peculiar agency of the Supreme Being was not necessary.

ART. XIII.—*The Works of the English Poets. With Prefaces, biographical and critical, by Samuel Johnson, LL.D. Re-edited, with new biographical and critical Matter, by J. Aikin, M.D.* 12*mo.* Kearsley. 1803.

DR. Johnson's edition of the English poets was a noble monument, raised to the poetic genius of our isle, by those who have been styled 'not the worst patrons of literature,' the booksellers. It was not one of the least of its advantages, that it called forth the matured sentiments of Johnson on a variety of subjects of literature and taste, that it brought together a body of biographic information, scattered in various volumes, and of critical disquisition, to which few besides himself were equal. Johnson was, however, often deficient in judgement; and possessed little taste for the more delicate beauties of literary composition. His vast and vigorous mind could not feel the lighter touches,

which would exalt acuter sensibilities into rapture, and pass unnoticed the minuter and almost venial negligences, which to verbal critics would be still highly disgusting. Numerous prejudices, connected with his religious or political opinions, gave also a brighter or more gloomy hue to his criticisms, than the real merit or defects of the works in question demanded; and, on the whole, though we should greatly regret the loss of his prefaces, there are few in which his opinions will be exclusively or implicitly adopted.

The choice of the works published in that collection is supposed, by the editor of this new edition, not to have been his own; because, for the insertion of Watts and some others, he professes himself responsible. We cannot therefore blame him for having omitted some authors of character, or having inserted a few who were scarcely writers of notice. The collection seems to have been formed by other hands; and he was called on for the lives of those destined to compose it. We have no clue to determine the motives of the choice; and, in the present introduction, we are not informed of the principle on which the edition, now before us, will be conducted, what authors will be degraded from their rank, or what new deities are to be admitted into this Pantheon.

The edition appears in an elegant form: the type, the paper, and the ornaments, are of the best kind; and the choice of the editor is fully justified by the specimen before us. Why Spenser was formerly omitted, cannot now be ascertained; that he ought to form a part of such a collection, will be very generally allowed. Though not the earliest poet in the list—for we presume that Chaucer will not be excluded—he is probably preferred, as affording a better specimen of the editor's talents, than could be obtained by a mere re-publication.

To the works of the poets that are retained, Johnson's prefaces are to be preserved, without alteration. Dr. Aikin claims, however, the privilege of adding his own remarks in a separate form. This we readily allow, and for the reasons already assigned, which are generally the same with those on which our editor rests his claim.

The biography of Spenser is written with great neatness and discrimination of criticism. The events of his life can receive no addition, but from that laborious research, which would correct the day of his birth, or the letters of his ancestors' name. Such minute criticism does not suit the editor; and we are truly glad that it has not added to the bulk, as it would have done to the dulness, of the work. We shall copy the introduction, as singularly neat and appropriate.

'The early efforts in poetry of all nations are necessarily rude and

imperfect. Many attempts must be made, before a barbarous language can be so disciplined into correctness of diction, and melody of sound, as to afford a material which even genius itself can work into any thing truly excellent. And when improvement has proceeded so far that lines and passages are to be found deserving of real admiration, these will long be of rare occurrence, like specks of gold in a matrix of brute earth. Productions of such a period, however interesting they may be to the critical enquirer into the history of national literature, will give more disgust than pleasure to one who reads for amusement only, and who has already formed his taste upon the best models of different ages and countries.

'It might be difficult to determine with whom of the English poets commences that degree of masterly execution which is capable of satisfying a cultivated taste; but that Spenser is within this limit, will hardly be questioned by any one who has sufficiently familiarised himself with his writings to disregard the uncouthness of an antiquated diction. His name, too, by long possession, has obtained a permanent rank among the major poets of the nation; so that the student of English verse cannot, even through regard to his reputation, safely remain unacquainted with the works of one who fills such a space in the history of his art. As the undoubted head of a peculiar class of writers, Spenser, too, claims the notice of literary curiosity; for no adequate idea can be formed of the extent to which personification and allegory may be carried, without a perusal of the 'Faery Queene.' On all these accounts, it is presumed that the admission of Spenser's works into a collection of the principal English poets will appear much less extraordinary, than the former rejection of them.' P. i.

We have remarked, that little can be added to the events of his life. The editor justly rejects, as incredible, the story of Sidney's having increased his bounty, on reading each additional stanza of the allegory of Despair, and having ordered the money to be immediately paid, lest he should give away his whole estate. It is well known, however, that Sidney was a liberal patron. The forfeited estates, presented to Spenser, were lost with the changing political circumstances of the times; and Spenser, in prosperity or adversity, is still the *sombre* poet whom Melancholy marked for her own. In the midst of his good fortune he was banished; in his more evil day destitute; at all times lamenting his inconstant Rosalind. The following remarks are too judicious to be overlooked; and we copy them with less scruple, as this specimen of the editor's abilities cannot be too generally known.

'His works breathe a fervent spirit of piety and morality; and it would be difficult to conceive of any thing base or dissolute in conduct, in conjunction with the dignity of sentiment which is uniformly supported in the productions of his muse. A querulous disposition, however, occasionally breaks forth; nor does he seem to have been contented under a fortune more affluent than usually falls to the lot of a poet. He paid considerable court to the great, but without that extravagance of adulation which was not uncommon even among the

eminent persons of that age. He possessed friends as well as patrons, and his death was lamented as a public loss to the literature of his country.

'We are now to speak of Spenser in his poetical capacity. Fraught with the stores of ancient learning and of the school-philosophy of his time, and conversant with the poets of Italy, and the tales of popular romance, he came fully prepared for the execution of any plan of poetical invention which his genius, modelled by the taste of the age, might suggest; and he found his native language sufficiently cultivated to serve as a vehicle of poetical conceptions of any class. The revival of letters had not as yet produced in Europe the revival of that pure and natural taste which distinguished the best periods of Greece and Rome. A passion for marvellous adventure, carried to the limits of the absurd and burlesque, and a disposition to veil truth under the disguise of allegory, characterised the writers who were the favourites of the day. Spenser did not possess that rare elevation of genius which places a man above the level of the age; but he had the richness of invention, and the warmth of feeling, which present the manner of the age in its happiest form. His first performance, however, did not indicate a marked superiority over the contemporary poets of his country.

'The Shepherd's Calendar is a series of pastorals, formed upon no uniform plan, but in general lowered down to that rustic standard which is supposed appropriate to this species of composition. The gradation of rural scenery according to the changes of the year, which the title of the piece would lead the reader to expect, forms but a small, and by no means a striking, part of the design, which is rather moral than descriptive. The shepherd's character is borrowed chiefly for the purpose of giving grave lectures on the conduct of life; of panegyrising a sovereign, or lamenting a lost friend: it is even made the allegorical vehicle of reflections concerning the state of religion. Spenser, at this period, seems to have joined that party which was most zealous for ecclesiastical reform, and which viewed with the greatest displeasure the corruptions introduced by the worldly pomp and dominion of popery. How adverse such topics are to the simplicity and amenity of genuine pastoral, needs not now be pointed out. It seems generally agreed, that the description of the grand and beautiful objects of nature, with well-selected scenes of rural life, real, but not coarse, constitute the only proper materials of pastoral poetry. To these, Spenser has made small additions; and, therefore, the Shepherd's Calendar, though it obtained the applause of Sidney, and seems immediately to have given its author a rank among the esteemed poets of the time, would probably, in the progression of critical taste, have been consigned to oblivion, had it not been borne up by the fame of the Faery Queene. It is not, however, void of passages marked with the writer's peculiar strength and liveliness of painting. The description of the aged oak, in the moral fable of February, may be pointed out as an instance of this kind; as well as the whole fable of the kid and wolf, under May. The rustic and antiquated language of the greater part of these pieces was, doubtless, intended to correspond with the character annexed to pastoral poetry; but its simplicity is

often carried to rudeness and vulgarity. The alliteration, which is also meant as a character of antiquity, will scarcely please a modern ear.' P. xviii.

Of the plan of the Faery Queene, and its defects, enough has been said; we shall pass on to the more particular remarks.

'Of Spenser's allegorical figures it may be observed, that some are merely the natural representations of a human being under the influence of the passion or quality intended to be personified; some are wholly emblematical, expressing their character by means of types and symbols; and in some, both these modes of painting are combined. Examples of the first, or natural mode, may be found in the picture of *Fear* in the Masque of Cupid (B. iii. c. 12.); in that of *Despair* already mentioned; and in those of *Heavenly Contemplation* (B. i. c. 10.), and of *Hypocrisy* (B. i. c. 1.):—of the second, or emblematical mode, in the figure of *Fancy* in the Masque of Cupid; and in that of *Faith* (B. i. c. 10.):—of the third, or mixed mode, in *Disdain* (B. vi. c. 7.); *Pride* and her counsellors (B. i. c. 4.); *Care* (B. iv. c. 5.); and *Suspicion* (B. iii. c. 12). It may readily be conceived, that this variety of delineation will produce occasional inconsistencies; that action and passion will often be confounded; and that the manner in which these fancy-formed beings are employed, will frequently be unsuitable to their nature. These are defects from which complex and continued allegory can never be free. To create a new system of things is too great an effort of the imagination to be long and uniformly supported; and Spenser, as the most copious of allegorists, is perhaps the most exuberant in faults. His forms are often grotesque and disgusting, sometimes impossible; and he not unfrequently makes a breach in the personification, by intermixing the ideas of reality with those of fiction. In a critical commentary it might be proper to point out all these imperfections; but in a preliminary essay it is sufficient to apprise the reader of taste that they exist, and leave the detection of them to his own attentive research. He will find them exemplified not only in Spenser, but in every other writer who has ventured far into the perilous regions of allegory.

'Though there is a large fund of original matter in the Faery Queene, there is also much imitation, and even translation. Various passages from the classics, and still more from the Italian poets, are closely copied. The stores of ancient mythology are freely ransacked; nor is Spenser more careful than his Italian masters in avoiding the incongruity of mixing heathen with Christian ideas. To confess the truth, he wrote too much, to write with uniform attention and judgment. His plan was vast; and to fill it up, required great industry as well as invention. He could not afford to be nice in selection; and, like all other composers of very long poems, he was obliged to be contented with such matter as occurred, rather than with such as he would deliberately have approved. Most readers will think he too much abounds in prolix descriptions of single combats, which he found ready drawn to his hand in Bojardo, Ariosto, and Tasso. In-

deed, his device of making all the virtues knights-errant, necessarily renders their contests with the opposite vices, so many battles.

'The form of stanza he adopted (to proceed to the subject of versification) favoured redundancy of style; and that, not merely in words, but in ideas. Dryden observes of himself, that a rhyme often helped him to a thought. Spenser's verse, requiring in each stanza four and three similar rhyming terminations, put him upon a perpetual effort to bring in words of a certain sound, however unconnected in their meaning with the current subject. This gave rise to distant associations, which sometimes produced images that really enriched the diction; though more frequently it flattened and debased it by impertinent additions. It likewise often compelled the poet to employ expedients that indicate the cruelty of the yoke to which he had injudiciously subjected himself. Expletives, tautologies, and circumlocutions, occur in almost every stanza, and gross improprieties of speech are but too frequent. Vulgar and obsolete words are often mixed with those of a higher order; and when all these licences fail in producing the requisite tale of rhyme, the writer does not scruple to mis-spell words, and so satisfy the eye at the expence of the ear. Yet the stanza of Spenser, when well executed, has a fulness of melody, and a sonorous majesty, scarcely equalled by any other English measure; and some later poets, who have bestowed due pains upon their versification, have copied it with great success. The concluding Alexandrine, which Spenser added to the eight-line stanza of the Italians, produces a fine effect when it accords with the subject; but in a long piece such a coincidence must frequently be wanting. Every elaborate measure, indeed, has the inconvenience of being ill adapted to the variety of epic composition. It with difficulty admits of quick changes and rapid movements, and is apt to produce languor and prolixity. Its frequent recurrence tires the ear; and its marked closes check the flow of eloquence. It has therefore been with true judgment that the best modern heroic poets have deserted the forms of versification which prevailed at the first revival of letters, and have recurred to the simpler models of Greece and Rome.' P. xxxiv.

The remarks on his smaller works are not equally important; and it may be suspected that we have already copied enough. If, however, what we have said should contribute to raise the character of the editor and his work, we shall be amply satisfied; for such encouragement he truly deserves.

MONTHLY CATALOGUE.

POLITICS.

ART. 14.—*Remarks on the late War in St. Domingo. With Observations on the relative Situation of Jamaica, and other interesting Subjects. By Colonel Chalmers, late Inspector-General of Colonial Troops in St. Domingo.* 8vo. 2s. 6d. Rivingtons. 1803.

THE misfortunes in the English and French campaigns in St. Domingo have been generally attributed to the insalubrity of the climate; and the strength of the blacks has, by some, been considered as too formidable to be subdued by forces from Europe. Against both positions the present author contends, and advances strong arguments to support his own cause. The negro forces he regards as very inefficient; while the disagreeable effects of the climate are to be overcome by proper attention to dietetics and discipline. The English campaign to this unfortunate island is scarcely known, but from the enormous expenditure, in men and money, which it occasioned; and, from the short account here given of it, an inquiry into the conduct of those who planned and were entrusted with the expedition seems necessary, to establish properly the causes of its failure.

If this author be right in his conclusions, St. Domingo may become an easy conquest to the British arms; and its inhabitants would be happy under the mild government of this country. Our former ill success was entirely owing to our own misconduct, not to the magnitude of the force with which we had to contend, or a want of attachment on the part of those who solicited the protection of Britain.

ART. 15. — *An Obstacle to the Ambition of France: or, Thoughts on the Expediency of Improving the political Condition of His Majesty's Irish Roman-Catholic Subjects. By Thomas Newenham, Esq.* 8vo. 1s. 6d. C. *and* R. Baldwin. 1803.

It is with great pleasure we peruse such publications as the present from the western part of the United Kingdom, as they show that the Irish in general begin to breathe the spirit of conciliation, and entertain the justest ideas of true policy with respect to our catholic fellow-subjects. The experience of ages has discovered the folly of a different conduct; and, so far from injuring the kingdom, the amelioration of the state of the catholics would not only tend to make us an united and invincible nation, but bring the former, by degrees, to a better mode of faith and worship. The influence of the catholics could send but a few members to parliament; and, if the whole number were of that persuasion, no danger need to be apprehended. They would, by degrees, assimilate themselves with the English catholics; and the higher classes among ourselves are

scarcely a remove from protestantism. Every thing conspires, at present, to encourage the government in making the trial; and, when all civil distinctions founded on religious sentiments are removed, the variety of opinions in this island, greater than in any other part of the world of the same extent, will only tend to keep the mind in a proper and innocent degree of activity, and promote the discovery of truth. A fatal blow was given to popery, by the establishment of catholic seminaries at home; for the youth educated in England, and who intermix with protestant boys, will inevitably imbibe protestant sentiments; and, when no more inquiry is made, whether a man go to mass, to church, to a synagogue, or to a meeting-house, than to what club he belongs in a country-town, the true spirit of Christian charity will be embraced by all, and the faith of each will be improved. That no danger can result from ameliorating the condition of the catholics, is here demonstratively proved; and the address, with which the work is concluded, deserves the serious attention of all parties.

'I could wish to impress on the minds of both catholics and protestants, that religious dissensions were the primary causes of that national poverty, that comparative barbarism, that political impotence and internal misery, which have long distinguished their country; confessedly one of the fairest portions of the habitable globe, and designated by nature to be the centre of wealth and the seat of happiness. I could wish to recal to their minds the striking contrast, in every particular, exhibited by the year 1784, when religious harmony prevailed, and the year 1798, when religious discord had almost reached its utmost height. I could wish to impress deeply on their minds that neither sect can, in the nature of things, exterminate the other; that they are destined to dwell together in the same island; to have one common national interest; and to exercise amongst each other the different relative duties of social life; and that consequently almost every individual must, in a greater or less degree, experience either the happy effects of religious harmony, or the sad ones of religious discord. That if liberal sentiments be cultivated, mutual intercourse and association will gradually wear down the asperities of each sect, and finally extinguish their respective prejudices, antipathies, and misconceptions. I could wish to impress on their minds, that as human opinions evidently result from accidental combinations of circumstances, and accidental associations of ideas, a diversity of opinions, on all subjects of a disputable nature, must necessarily prevail amongst mankind: that truth is produced by the collision of adverse opinions; and that had it not been for such collision, which may be ascribed directly to the will of the Deity, the human race would have continued strangers to true learning and civilization. That the belief of a man is perfectly involuntary on his part; and evidently uncontrollable by others. That it is not more unreasonable to hate a man on account of his pursuits, his inclinations, his tastes, or even his complexion, than on account of his belief. That in no case is compulsion so thoroughly unwarrantable as in the case of religion. "Religionis non est," says Tertullian, "cogere religionem, quæ sponte suscipi debet, non vi." That the speculative articles of religion have no connexion whatsoever with the affairs of social life. That they are not calculated to

make a man either a better or worse kinsman, friend, landlord, tenant, citizen, or subject. That practical maxims of a hostile nature have arisen from the luckless conjunction of religion and politics, and are no part of Christianity, as the actions and precepts of our blessed Redeemer most amply evince. That there is a much greater affinity between the rival sects, than the majority of the individuals of either suppose. That they both adore, and rely on the mediation of the same divine Author of peace and charity. And that they are equally required to follow his glorious example.

'These are truths which every genuine Christian and true patriot will sedulously endeavour to inculcate; as on their universal reception, the happiness of private life, and the prosperity of Ireland, do, beyond all contradiction, depend. And I confess I entertain the consolatory persuasion, that many of them have already begun to take deep root in the minds of Irishmen: that the long night of delusion is drawing to a close: that my countrymen are beginning to open their eyes to their true interests: and that Ireland will henceforth, instead of exhausting, infuse resistless vigor into that truly great nation with which it is now indissolubly united.' P. 39.

ART. 16.—*Essays on the Population of Ireland, and the Characters of the Irish. By a Member of the last Irish Parliament.* 8*vo.* 2*s.* C. *and* R. Baldwin. 1803.

The population of Ireland is shown to have been and to be increasing in a much greater ratio than is supposed in this part of the united kingdom; and, if our fellow-subjects in the western island have been conspicuous for some vices and propensities, they are proved to be capable of great virtues, and to possess great excellence of character. Their evil qualities have originated from an evil government, and may therefore fairly be presumed to die away with the present generation; while the next, educated in the enjoyment of all the rights of Englishmen, will learn to appreciate better their place in civil society, and quit the slavish character with which their fathers had been stigmatised. The lower class—

'are certainly, for the most part, thievish, lawless, dishonest and destitute of a sense of equity. They are almost uniformly quarrelsome when drunk: but neither irritable nor phlegmatic when sober. They are very bigotted; but, I think, not more superstitious than other people of the same rank. They are restless and licentious; but destitute of a true spirit of liberty, except in some of the northern counties: rebellious; but, with the same exception, regardless about the nature of their government.' P. 48.

Already the middle class has corrected many of its vices.

'Unbecoming pride, consummate effrontery, captiousness, ferocity, tyranny, sensuality, vulgar boisterous mirth, and inconsiderate prodigality pregnant with dishonesty, though not yet perfectly obliterated, can, however, be no longer deemed the predominant qualities of its character.' P. 51.

The middle and lower classes must be benefited by the union: with

respect to the higher, in some points, less indeed is to be expected; for—

'the chief faults of this class, which, however, are certainly very far from being so universal as the amiable qualities I have just mentioned, seem to be, an almost total want of public spirit and disinterestedness; a high degree of venality; supineness and partiality in the exercise of all public functions, especially those of the magistracy; and an unbecoming and imprudent propensity to intolerance on the score of religion, unaccompanied by a due veneration for the religion they profess: faults to which many are disposed to ascribe several of the bad qualities discoverable in the characters of the lowest class of the Irish.' P. 55.

England seems to be but an indifferent place to correct the class here referred to, as to a spirit of venality; yet it may learn, from the respect paid to our country-gentlemen in the exercise of the office of magistrates, to exert the same powers with cheerfulness in its own country, and thus increase its own happiness and that of its neighbours. Bad as the picture is in several places, the hopes held out of future improvement are encouraging; and we recommend the perusal of the work to the Irish part of our legislators.

ART. 17.—*The Possession of Louisiana by the French, considered, as it affects the Interests of those Nations more immediately considered, viz. Great Britain, America, Spain, and Portugal. By George Orr, Esq.* 8vo. 1s. Ginger. 1803.

Most dreadful effects were apprehended, by our author, during the prospect that the French were about to take possession of Louisiana—no less, indeed, than the total subjugation of America. It is fortunate that the author's fears are now set at rest, as the French have ceded this territory to the American states; but, blinded by his apprehensions, he is as little able to look into futurity as to judge of the past, when he asserts that 'the situation of a people is worse, instead of being better,' because the articles of life have become dearer. Strange, that he could not look around him, and mark the improvement of his own country, notwithstanding the advance in the price of every article of consumption.

ART. 18.—*Considerations on the Necessity and Expediency of supporting the Dignity of the Crown and Royal Family in the same Degree of Splendour as heretofore; on the due Proportion of Income between the Possessor and Heir Apparent of the Crown; on the Claim of Right in the Heir Apparent to such Rents and Proceeds of the Estates vested in him at his Birth, as were collected during the Minority of his Royal Highness, and stand yet unaccounted for.* 8vo. 2s. Debrett. 1802.

The supposed right of the prince of Wales to certain arrears from the duchy of Cornwall is maintained with great vehemence and much asperity against the 'wicked ministers,' who advised 'the king to retain them for one-and-twenty years together, and to refuse ac-

counting for them for twenty years more.' The nation has heard too much of these unfounded pretensions. The right of the prince of Wales to the revenues of the duchy cannot be doubted; but these revenues were set apart for his maintenance; and the simple question is, whether his maintenance did not cost more than the amount of these revenues? The writer makes two statements, by one of which there is due to the prince 1,170,058*l.*, by the other 1,195,230*l.* In the latter statement, the expense of maintenance is deducted at the rate of 1000*l.* a-year for the first six years, 2000*l.* a-year for the next six years, 4000*l.* for the next three years, 5000*l.* for the three years ensuing; after which, all the revenues, he calculates, were applied to his maintenance. We apprehend, that, if a real bill of debtor and creditor were detailed, instead of being entitled to arrears, the prince is now indebted to his royal father for much of his maintenance during his minority.

RELIGION.

ART. 19.—*Remarks on a Pamphlet by Thomas Kipling, D. D. &c., entitled 'The Articles of the Church of England proved not to be Calvinistic.' By Academicus.* 8*vo.* 1*s.* Mawman, 1802.

The virulence of Dr. Kipling's pamphlet was calculated to injure, rather than support, the cause which he undertook to defend; and it has excited an antagonist of better temper and greater powers of reasoning. The contest, indeed, is of too insignificant a nature to engage the attention of the public; and to reconcile or contrast the Thirty-nine Articles with the writings of Calvin, is a task for which few people of the present day will find either inclination or leisure. The simple and plain question is, can the Articles, or can they not, be maintained on the foundation of the Holy Scriptures?—the support of, or opposition to, them, by such an abusive bigot as Calvin, being in itself of no importance. Academicus has indicated several points, in which his adversary, by opposing Calvin, has opposed the Scripture; and he is advised, in case of another address to the public, to attend to the following necessary particulars:—

'That to charge opponents with holding opinions which they expressly disavow, is a violation of the established rules of literary controversy;—that to revile their characters has no tendency either to convince or to conciliate them;—that to attribute their sentiments or actions to *mental derangement* is not consistent with humanity or common decency;—and that it is the extreme of rashness to stigmatize their doctrines as *blasphemous*, without first enquiring whether they are not expressly affirmed in the word of God.' P. 32.

ART. 20.—*A Sermon on the Superintendence of Providence discernible in the calamitous Events of the late War: preached in the Chapel of the British Factory, St. Petersburgh, Thursday,* 3 (15) *July,* 1802, *on Occasion of the Peace. By the Rev. L. K. Pitt, A.M., &c.* 8*vo.* 1*s.* Cadell *and* Davies. 1802.

Providence, it seems, has interfered in checking the gigantic strides of

innovation; in proving, that, without an acknowledged dependence on the Almighty, no check can exist on the ambition of rulers, or the turbulence of factious spirits; in weakening the influence of popery; so that the deference to the priest being diminished, religion will be supported by reason, and conviction will take place of doubt and superstition. Very great compliments are paid to the reigning sovereigns of Britain and Russia; and mutual integrity, mutual benevolence, and mutual piety—the brightest ornament of man, the highest excellence of Christianity—are said to regulate the lives and direct each action of the sovereigns, to whom the preacher and his audience owe allegiance and submission.

ART. 21.—*A Sermon on the Depravity of the Human Heart; exemplified generally in the Conduct of the Jews, and particularly in that of Lieut. Colonel Despard, previous to his Execution. Preached at St. George's, Hanover-Square, February* 27, 1803, *by the Rev. William Leigh, LL. B., &c.* 8*vo.* 1*s.* Hatchard.

The history of this depravity is traced from Adam to colonel Despard, who is termed 'one bold apostate, traitor to his God as well as to his king, to his religion as well as to his country.'

ART. 22.—*Hints on the Ordinance of a Gospel Ministry, &c. By a Friend to Order in the Church.* 12*mo.* 1*s.* Ogle.

A system of what is called lay-preaching is much encouraged in Scotland. It arises from the principles of late inculcated, of a deficiency in the legal establishment; and the author, who is a friend to what is termed evangelical preaching, wishes to keep it within some bounds, and to make it subordinate to regularity and discipline.

ART. 23.—*A Sermon; preached at the Chapel in St. Saviourgate, York, on Sunday, December* 26, 1802, *on Occasion of the much lamented Death of Robert Cappe, M. D. With an Appendix, containing brief Memoirs of his Life. By Charles Wellbeloved.* 8*vo.* 1*s.* 6*d.* Johnson. 1803.

A just tribute of respect to the worthy son of a worthy father. Dr. Cappe died on board a vessel in his way to Italy, for the recovery of his health. His two sisters accompanied him; and his father's congregation, as well as every one in his profession, were highly interested in his recovery. In treating such a subject, the preacher has naturally expatiated, with great success, on the mysterious ways of providence, and advanced arguments of support, which the death of a beloved friend both needs and excites.

ART. 24.—*A Sermon, in behalf of those useful and benevolent Institutions, called Friendly Societies; preached at Navestock, Essex, August,* 1802. *By John Filkes, B. D., &c.* 8*vo.* 1*s.* Rivingtons. 1802.

A judicious recommendation, from the pulpit, of friendly societies; which cannot be too much encouraged by landholders, who regard

their own interests, as well as those of the industrious classes here referred to.

ART. 25.—*A Saint indeed: or, the great Work of a Christian opened and pressed. Being a seasonable and proper Expedient for the Recovery of the much decayed Power of Godliness among the Professors of these Times. By John Flavell. Small 8vo.* 1*s.* 6*d.* Jones. 1803.

This is a re-publication of a work containing many excellent rules of advice; but, from its prolixity, not likely to have, in the present times, many readers. An abridgement might be made with great advantage to publisher and purchaser.

ART. 26.—*A New Year's Gift for the Children of Charity and Sunday Schools. By John Townsend.* 12*mo.* 3*d.* Williams. 1803.

With some good exhortations, we here find intermixed many things savouring of methodism and mysticism, by which the young mind may be ensnared, and embrace fanciful raptures for the sober truths of the Gospel.

ART. 27.—*The Christian Faith: or, the Catechism of the united Church of England and Ireland, briefly proved and explained from Scripture: addressed principally to Parents, Masters of Families, and Instructors of Youth. By the Rev. Samuel Turner, A.M., &c.* 12*mo.* 1*s.* Cadell *and* Davies. 1803.

This explanation is properly addressed to parents, masters, and instructors, of youth; for it is far beyond the capacity of young persons. The first period, or the first question, is contained in twenty-one lines; and, in the next, the term *qualified* is made plainer by the word *capacitated*. The good intentions of the writer would have been forwarded, if he had lowered his explanation to a more accurate level with common comprehensions.

ART. 28.—*The Advantages of Female Friendly Societies considered.—A Sermon, preached at the Anniversary Meeting of the Female Friendly Society, at Campsall, on Thursday, November* 11*th*, 1802. *By the Rev. John Lowe, M.A., &c.* 8*vo.* 1*s.* Rivingtons.

The miss Franks, ladies near Doncaster, have reared an institution, in which the daughters of their poorer neighbours are instructed, and brought up to habits of industry. About eighty of them are formed into a friendly society; and it is found that several of the poor girls are enabled, even at an early age, to gain a subsistence, while paying their stated contributions. The institution cannot be too much commended; and the author of this sermon has, with the best intentions, yielded to the request of his hearers, that he would print it, to show the daughters of affluence, in various parts of the kingdom, how much good may be produced by following so laudable an example. We could

have wished that the sermon had been accompanied with the rules and other particulars of the institution.

MEDICINE.

ART. 29.—*Observations on the epidemical Diseases now prevailing in London; with their Divisions, Method of Treatment, Prevention, &c. By Robert Hooper, M.D. &c.* 8*vo.* 1*s.* 6*d.* Murray. 1803.

These diseases are true and bastard peripneumony, catarrh, and rheumatic fever. The three former are perhaps forms of the same disorder; and the latter, if not the same, greatly resembles it. In reality, as usual, during the prevalence of a general epidemic, every disease approximates it in appearance, and requires remedies of nearly the same nature.

The epidemic catarrh, in our author's opinion, is not infectious. The question is perhaps unimportant, and incapable of decision; yet, when we find that those who are most particularly and assiduously attentive to persons affected, suffering more certainly or more violently, infection must be at least suspected. If, in the late catarrh, there were any thing more peculiarly discriminative, it was the very singular pain in the head, properly described among the symptoms in the catalogue before us. It was very often confined to the forehead, and felt particularly over the eyes. The cough, in young strong habits, became peripneumony; in old debilitated constitutions, peripneumonia notha. The true peripneumony our author seems to consider as having occurred previous to the catarrh: to us it has appeared a part of the epidemic; and bleeding has not succeeded, indeed, not been tried, in our own practice.

The peripneumonia notha of our author is not the disease above noticed: it is rather a rheumatic affection of the containing parts, and was attacked, like the former disease, by bleeding in plethoric habits. We would enter our protest against this remedy being recommended so freely, and often so indiscriminately. We have seen it tried, during the late epidemic, in robust and apparently strong persons, with manifest advantage. What we have called the peripneumonia notha, is, perhaps, more properly, the catarrhus senilis; in the appropriation of which term, however, authors are not very consistent.

The catarrh itself required very little particular attention. We did not find wine, even in the early stages, injurious; and, in the latter part of the disease, it appeared advantageous. The weakness was often so considerable, that wine was frequently, with other cordials, indeed necessary. We at times even thought of ordering the bark, as we knew it not injurious in checking the sputum in putrid peripneumonies, but were never reduced to the necessity. The rheumatism of this period, in our practice, required no particular attention, but bleeding is here again mentioned. The appearances on dissection, which are chiefly those which attend catarrh and peripneumony, do not merit particular notice; and the prophylaxis, either 'general' or 'special,' as well as the remote causes, have little or no connexion with the epidemic.

ART. 30.—*Observations on the epidemic catarrhal Fever, or Influenza, of* 1803. *To which are subjoined, historical Abstracts concerning the catarrhal Fevers of* 1762, 1775, *and* 1782, *and Communications from various Correspondents. By Richard Pearson, M.D. &c.* 8*vo.* 1*s.* 6*d.* Baldwins. 1803.

Dr. Pearson's observations are very judicious and satisfactory. The epidemic catarrh which lately prevailed, is, he tells us, very similar to the former epidemics of 1762, 1775, and 1782; and the remedies are nearly the same. The cough has, on the whole, we think, been more troublesome, than in former epidemics: and it often continued with peculiar obstinacy. Our author did not find the bark so useful as in other cases of febrile debility. In the beginning, he remarks the doses of opium should be small: large doses are hurtful; and bleeding appeared injurious, even where marks of local inflammation existed. Dr. Pearson seems to think the epidemic catarrh occasionally infectious, and that the infection comes sooner into action, than those of other complaints; sometimes so early as the third day. We suspected, in one case, that the disease had appeared within sixteen hours after it was received. Various communications on this subject, from practitioners in different situations, follow. On the whole, we think this by far the most judicious account of the disease that we have seen; and the second edition, which we have examined in this article, is greatly enlarged, and much more valuable than the former.

ART. 31.—*A plain Discourse, on the Causes, Symptoms, Nature, and Cure, of the prevailing epidemical Disease, termed Influenza. By John Herdman, M. D. &c.* 8*vo.* 2*s.* Longman *and* Rees. 1803.

Instead of 'A plain Discourse,' we find much recondite discussion. As the catarrh was epidemic, attended with fever, we have a long disquisition on each, and on the respective causes of the two diseases. In short, we lose the peculiar disorder, in pursuit of these *ignes fatui*, and find it again, almost by accident, at the end. The drift of the author is to show that bleeding and evacuants are improper, and that the disease must be cured by diaphoretics:—he might have told us as much in three lines.

With respect to the causes, Dr. Herdman attributes it to variations of temperature; yet the singular phrase of 'atmospherical influence' occasionally occurs, which seems to imply something more.

ART. 32.—*Medical Directions for the Use of Navigators and Settlers in hot Climates. By Thomas M. Winterbottom, M. D. &c.* 12*mo.* 2*s.* 6*d. Boards.* Phillips. 1803.

These plain practical directions are calculated, not for the experienced practitioner, but for the settler who cannot obtain regular assistance. The whole is obvious, judicious, and useful. To sailors, also, in hot climates, it will be an equally serviceable assistant, and even many sea-surgeons may profit from the directions it contains.

COW-POX.

ART. 33.—*Five Common Sense Arguments, to evince the Efficacy, and enforce the Duty, of Inoculation by the Small-Pox; and to obviate existing Prejudices and Objections. Most respectfully dedicated to the Board of Directors, and the medical Council, of 'The Royal Jennerian Society.' By Joseph Simmons.* 12*mo.* 1*s.* Highley. 1803.

A plain persuasive tract in favour of the cow-pox. The pleonastic error in the title does not speak much in favour of the *plainness* of our author's *persuasive* powers; and indeed we at one time suspected the dedication to be ironical.

ART. 34.—*Facts decisive in Favour of the Cow-Pock: including the History of its Rise, Progress, and Advantages; and the Evidence given before the Honourable the Committee of the House of Commons, with their Report, and Remarks on the Same. By Robert John Thornton, M. D. &c.* 8*vo. The Fourth Edition.* 7*s. Boards.* Symonds. 1803.

In this fourth edition, Dr. Thornton has continued what may be styled the history of the cow-pox, to the present time, adding the evidence given before the committee of the house of commons, and their report, with remarks. Indeed, the subject seems fully completed. Two plates of the cow-pox pustule, with comparative representations of the small-pox and spurious pustules, are subjoined.

ART. 35.—*An Address, to Parents and Guardians of Children, and others, on variolous and vaccine Inoculations. By John Coakley Lettsom, M. D. &c.* 8*vo.* 1*s.* Mawman. 1803.

Charity covereth a multitude of sins; and the good design of this address will excuse the pompous inflated language in which our author's very trifling observations are conveyed.—Verily the spirit is a violent spirit, and waxeth warm on the most insignificant occasions! The dog-days, too, approach! Bonaparte threatens, and Dr. Lettsom already darts his lightnings, the harbingers of dreadful devastation! Ecce signum!

'Preparing for publication.

'An Appeal to the sober Reflection of the Authors of the Critical Review; on

'1. Espionnage and Detraction.

'2. Literary Ambiguity and Embarrassment.

'3. The Jennerian Discovery.

'4. Abusive Language in Controversy; with Letters to the Authors of the Monthly Review and British Critic.' P. 16.

What warm work will ensue! presses will groan, and cannons rattle! The meek spirit, that *should* offer the other cheek also, must shrink appalled. We must arm ourselves: but our panoply shall be

good-humour, for we will not be angry in turn *. Yet, when we recollect Dr. Lettsom's sneers in his first letter, his charging the reviewer with inebriety, and alluding to some observations as its effect, we would advise the author, *as a friend*,—Be persuaded, my dear sir! if only for the sake of a little consistency, to omit the fourth part.

EDUCATION.

ART. 36.—*The pretty Pilgrim: or, the marvellous Journey of Evelina Evans.* 12*mo.* 1*s.* *Boards.* Crosby *and* Co.

The idea of the latter part of this little volume is taken from Parnell's Hermit: the whole is calculated for the understanding of a child of four or five years' old.

ART. 37.—*A brief Epitome of the History of England, from the Conquest in* 1066, *to the Accession of our gracious Sovereign George the Third. Calculated to exercise the Memory of the Infant Readers of History, as well as to excite their Curiosity to the Perusal of the more enlarged Abridgements. By S. Ziegenhirt.* 2 *Vols.* 12*mo.* 4*s.* 6*d.* *Boards.* Bell. 1802.

We cannot discover any great merit in this little performance. An abstract of the History of England is given, only leaving out here and there a proper name, which the child is to insert from his memory, or from reading.

ART. 38.—*The Key to the Blanks contained in the Reigns of the Kings of England, from the Conquest in* 1066 *to the Year* 1760.

This is a collection of the words omitted in the former article.

ART. 39.—*Moderna Conversazione, &c.*

Modern Conversation in eighteen Dialogues upon various Subjects, by Cajetan Polidori, with a Selection of Proverbs and proverbial Phrases by the same Author. 12*mo.* 2*s.* *sewed.* Dulau *and* Co. 1802.

Of the style or the subjects of these eighteen dialogues, we can say nothing commendatory. The author observes, that, to understand a modern language, without being able to speak it, is to know how to use it only by halves. This truth, it is presumed, is what the logicians would call self-evident. We wish we could demonstrate another, that the readers of this volume would learn from it the other half: but, alas! this is not in our power.

POETRY.

ART. 40.—*Wallace; or, the Vale of Ellerslie. With other Poems.* 12*mo.* 5*s.* *Boards.* Vernor *and* Hood. 1802.

This volume is evidently the work of a young man, and it possesses

* We adopt this plan, from recollecting a passage in a non-conformist's sermon very early in the last century. He was observing, that Michael did not answer his antagonist's railing, with railing.—'And why, my brethren, did he not?—He knew that the——would be too hard for him.'

all that can be expected from a young man: the conceptions and the language are vague and indefinite: but there is a lofty and sonorous versification, and occasional passages of originality and genius, which promise much hereafter. We select the following stanza, as the best.

'When faint he felt the sultry summer hour,
The day-star flaming in the noontide sky,
Loit'ring, he wander'd to his shadowy bow'r,
Where, brawling, flow'd the shelvy streamlet by.
There, lull'd in slumbers, would the infant lie,
And, deep in solitary trances, seem
To roam thro' armed courts, and castles high;—
So bright in visionary pomp they gleam,
That, when he woke, he thought his waking was a dream.'

P. 12.

There are a few trifling inaccuracies in the poem.

'Hark! old Libānus 'mid his cedars rings,'

This is wrongly accented. Wallace the Wight, or the Wallace Wight, are unmeaning and foolish phrases; and the prophecy has not been fulfilled, which is made to Scotland—that, in consequence of Wallace's victories,

'Perpetual smile her fields, perpetual smile her skies.'

ART. 41.—*Poetry by the Author of Gebir.* 8vo. 2s. 6d. Rivingtons. 1802.

We know not the *age* of this gentleman; but we can easily perceive that his *wisdom*, at least, is on *the wane*. He tells us, that he had some time ago 'begun to write a poem, connected, in some degree, with the early history of Spain;' but that he became shortly afterwards doubtful whether he should ever finish it, and hence grew every hour more indifferent towards his undertaking.—It was a friendly spirit who whispered him to forbear; and he showed his *inspiration* rather by listening to such advice, and becoming silent, than by persevering in his poetry. Much of his *epic* was written, however; and, being a man of tender feelings, he had not the heart to commit it to the flames, where, nevertheless, it would have made a much brighter *blaze*, than it is calculated to make in any other quarter. The author's crudities are now, therefore, thrown upon the public, in the form of extracts, from this unfinished poem; and he waits the judgement of this impartial tribunal, before he determines to *tack* together the different pieces of his poetic loom, and make a regular beginning, a middle, and an end. To assist the decision, we shall offer a specimen from the opening of one of the fragments before us.

'Heroes of old would I commemorate.
Those heroes, who obeyed the high decree
To leave Phocæa, and erect in Gaul
Empire, the fairest heaven had e'er design'd;
And, borne amidst them, I would dedicate
To thee O Liberty the golden spoils.
For, Liberty, 'tis thou whose voice awakes
Their sons, from slumber in the setting beams

Of sceptered Power, and *banishest* from Earth
Tho' tardier than hell's heaviest cloud she move,
And *leave* behind the wizard cup and sword—
Circæan soul-dissolving Monarchy.

'Say, daughters of Mnemosyne and Jove,
Speak, hearts of harmony! what sacred cause
United, so long sever'd, in debate,
Pallas and Neptune? 'twas when every god
Flew shuddering from the royal feast accurst,
With Ceres, most offended, these ordain
Th' eternal terror of proud thrones to rise:
Such among eastern states Phocæa stood,
Such, amid Europe's oaken groves retired.' P. 12.

To this forlorn wanderer, in pursuit of the Muses, the world, to whom he appeals, will perhaps, in reply, be induced to say, in his own language,—

'Ah! what resistless madness made *him* roam
From cheerful friends and hospitable home?' P. 56.

DRAMA.

ART. 42.—*The Marriage Promise: a Comedy in five Acts, as performed at the Theatre-Royal, Drury Lane. By John Till Allingham.* 8vo. 2s. 6d. Ridgway. 1803.

The main plot of this play is, that Consols, a rich stock-jobber, tired of getting money, is determined to spend some part of it in purchasing the smiles of the poor. In this laudable resolution, and the consequent practice of it, he discovers a lost daughter, and makes her son his heir. As this son is the offspring of a private marriage, the engagement, by which the wife is bound to keep the ceremony a secret, gives name to the piece—'The Marriage Promise.'

We think, on the whole, this drama deserves to be better spoken of than many of our modern performances; yet it certainly pleases more in reading than in acting: the reason is, because the incidents are detached. The slipping away of Emma, and her leaving Margery with Sidney, is a proof of this: it makes the gallery laugh: but it is only a temporary laughter, for it leads to nothing; therefore had better been omitted.

Like most of our latter pieces, it has a dedication to the abilities of the performers. Perhaps, as Mr. Allingham is a young author, he will tell the world, with the candour of juvenile years, whether this circumstance be required from the play-wrights of our days. Without such a stipulation, one would hardly think the absurdity could be so general.

ART. 43.—*The Voice of Nature: a Play, in three Acts. As performed at the Theatre Royal, Haymarket. By James Boaden.* 8vo. 2s. Ridgway. 1803.

Very much blame could not be bestowed on the translation of a play, nor very much praise be lavished on the imitation of one, what-

ever might be the desert of the original. Happily, the Voice of Nature is entitled to neither one nor the other.

If Mr. Boaden, however, be but an imitator in his drama, he has all the worth of an original in his dedication. It was said of the Pursuits of Literature, that 'the work appeared but as a peg to hang the notes on.' We could almost say of this play, that it is printed for the sake of what goes before it. Mr. Colman and his company have it laid on them as thick as heart could wish. The flattery is almost too gross for the stomach of even a player.

NOVELS, &c.

ART. 44.—*The Convent of St. Michael, a Tale: taken from a German MS. of the Seventeenth Century.* 2 *Vols.* 12*mo.* 7*s.* *Boards.* Hurst. 1803.

'The world, I am convinced,' says the editor of this novel, 'is already overstocked with those trifling productions which go under the denomination of novels, the generality of which cannot be considered as merely innocent amusements. They are not only impertinent, to say no worse of them, but often pernicious. Impertinent, as they intrude upon that time, which might and ought to be better employed;—pernicious, by being frequently immoral, and dangerous in their consequences, particularly when they fall into the hands of the young, the idle, the thoughtless, and the ignorant; and most assuredly, amongst these, must be included the majority of novel-readers.'

After we had finished a preface, which is continued with some more of these sensible and very proper remarks, we expected to find a work of at least tolerable merit; but we have been disappointed. The tale is that of a young man who falls in love with his cousin's wife. The incidents contained in it are too unimportant, and the language too careless, to permit us to say that they do not 'intrude upon that time, which might and ought to be better employed:' and, though there is nothing very 'dangerous' or 'immoral' in the consequence of these volumes, yet poetical justice ought not to have allowed a passion, thus guiltily begun, to be rewarded by marriage, at the death of the former husband.

ART. 45.—*Lucy Osmond. A Story.* 12*mo.* 3*s.* 6*d.* *Boards.* Robinsons. 1803.

The drift of this novel is to point out the folly of suffering the passion of love to take too strong a possession of our feelings. Lucy might have been blessed with a deserving man, who doated on her, had she consented to become the wife of any other than him on whom she had placed her first fond wishes, and with whom she could not be united, because he not only was not equally enamoured of her, but actually died in his visit to the West Indies.

ART. 46.—*The American. A Novel. By W. Higgins.* 2 *Vols.* 12*mo.* 8*s.* *Boards.* Ridgway. 1803.

Mr. Higgins, in these volumes, has quitted the modern tract of writers in this department, and neither made his heroine much in love,

nor rewarded her, at the conclusion, by marriage. Before each chapter, is prefixed a table of contents, in the manner of those novels which were the offspring of former days.

A bill of fare of this sort, we confess, is an advantage in our opinion; nor do we think the contents of it always unworthy of notice, in the production before us; but we must caution the author to be more correct in his expressions, and less turgid in his diction, if he appear again before the public.

MISCELLANEOUS LIST.

ART. 47.—*Invincible Standard.—Falsehood and Malignity detected and exposed, in a Vindication of the Forty-Second Royal Highland Regiment, against the Pretensions of Mr. William Cobbett, and the Claims of Anthony Lutz.* 8vo. 2s. Ginger. 1803.

This standard has occasioned almost as much controversy, as its acquisition required valour. The question was a point of honour; the character of a highly respectable regiment has been involved, and the decision of course became important. It appears probable from this account, which is apparently as violent on one side, as Mr. Cobbett's statement was on the other, that the invincible standard—of which a representation is prefixed to the Abridgement of Sir Robert Wilson's Narrative—was taken by a field-officer of the forty-second, and *given* to serjeant Sinclair, or, if the reader pleases, was *taken* by the serjeant himself. Sinclair was afterwards wounded, and the standard lost. It was re-taken by the French, and again taken by Lutz, or else found by Lutz, by the side of Sinclair, while he lay insensible. As there is no reason to doubt the narrative of Lutz, especially since it is corroborated by some of his comrades, we conclude the latter to have been the case; and, as the honour of the forty-second is no longer committed, this view of the subject will seemingly satisfy the author, who has laboured his point with no common ability and zeal. Should there be another edition, a view of the standard should be annexed.

ART. 48.—*The Voice of Truth: or Thoughts on the Destruction of a great City. To which are annexed, Observations on some remarkable Extracts from Prophetic Warnings, published in the Year* 1707. *By a Layman.* 8vo. 1s. Baynes. 1802.

A re-publication of an invective against Louis the XIVth, who is styled a poltroon, a wretch, a pitiful scoundrel, &c. He is sent to the Devil, and The Voice of Truth speaks a language that was not worth repeating in this century.

ART. 49.—*The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death; exemplified in the Testimonies and Experience of Persons distinguished by their Greatness, Learning, or Virtue. By Lindley Murray. The Tenth Edition.* 12mo. 3s, 6d. *Bound.* Longman *and* Rees.

In an age like the present, when Infidelity seems to have thrown

away her mask, as no longer being ashamed to disclose her daring front;—when a laxity of morals prevails even among believers, and men stick not to insinuate that an indulgence in crimes, expressly forbidden by our holy religion, will find excuse in the eye of that Being, who knows he formed us *frail creatures*;—at such a season, it is of the highest importance to recur to the piety of those comparatively few bright examples, who will be of singular efficacy to excite in us a love of God and goodness.

Mr. Murray, with much commendable zeal, has, in the volume before us, provided the reader with an assemblage of virtuous and religious characters. The conduct of the greater part of them, at the approach of death, affords a lesson which all are concerned to learn—that 'the fear of the Lord' alone 'is wisdom, and to depart from evil' the only 'understanding.'

ART. 50.—Δωδεκαετηρον.—*An Astronomical Twelfth Cake, for the Year* 1803. 4*to*. 1*s*. Debrett.

A foolish title to a foolish and unintelligible performance.

CORRESPONDENCE.

'*To the Editors of the Critical Review.*

'GENTLEMEN;

'IN the fourth number of your 37th volume, p. 434, you have done me the honour of noticing a work of mine, and have advanced some objections which I am not disposed to combat, being still as desirous, as when I wrote the book, to leave the main question undecided. You will, however, I am persuaded, have the candour to allow me to point out a misrepresentation which affects the whole character of my work. In your critique, it is stated that my object was "to search the Scriptures for a resolution of all the doubts respecting a plurality of worlds; and that I not only conceive that I have discovered an accurate answer to all such questions, but have become thereby acquainted with a very material part of the Creator's economy, in respect to the inhabitants of those remote spheres."—I should be very sorry, if I could have been so unguarded, as to make any such pretensions: but, upon reference to my book, I am happy to find there is nothing I more frequently or more pointedly disavow. In the very front of my remarks on the expressions of the Old and New Testament—"I earnestly beg to be understood as designing nothing *less* than to find any direct *proof* in Scripture for the doctrine in question:" but the very design of the work is totally different from the one imputed to me in your Review. In one place, indeed, you have in terms expressed my true design: but still the passage requires a few corrections, which I flatter myself you will permit me to offer.—"To ONE PART of our author's hypothesis," you are pleased to say, "you most fully assent, and readily allow that the doctrine of a plurality of worlds is not contradicted by any passage in the Scriptures."—Now, gentlemen, what you represent as no more than ONE PART of my hypothesis, I must beg leave to say, is the sole object of my work. The philosophical notion of a plurality of worlds has been urged, not only as an

objection to the Mosaic records, but to the interposition and divinity of our Saviour. To such objections, my book is meant to be a reply; and the whole purport of it is to show, that, supposing the notion just, and that those remote orbs are other worlds, there is not only nothing in the Holy Scriptures to contradict such a supposition, but that the interposition of our blessed Lord, for what we know, may have extended to those other worlds. I do not pretend to say that either Moses, or the inspired writers of the New Testament, meant to inform us directly of more than regards our own globe and our own race: but I venture to affirm, that such is the peculiar latitude of expression upon all such points throughout the sacred writings, that no new discoveries in this branch of philosophy, nor yet any objections as to the insignificance of our earth and its inhabitants, should be allowed to stand in the way of the doctrines of the church of England. I forbear to trouble you with references; but am certain, that whoever would take the pains to examine my book after this explanation, would allow, that, however unintentionally it may have happened, your critique has misrepresented me, and given a character of the work which does not fairly belong to it.

'I am, Gentlemen,

'Biddenden, Kent, June 16, 1803.

'Your humble Servant,

'EDWARD NARES.'

We meaned precisely what Mr. Nares allows to have been *one* object of his work in the letter before us, though we still cannot think it to have been his sole object; namely, that the doctrine of the plurality of worlds is not contradicted by any passage in the Scripture. The very title of the work—εἰς μεσιτης—led us to the opinion in our critique, that the other great object of it was to show the probability of a mediatorial dispensation, with which he was become acquainted, from examining the Scriptures extending to the remote spheres. The language of the writer seems conclusive in our favour:—'When I first turned to the Scriptures,' he says, 'I had it not so much in view to seek for the general notion of a plurality of worlds, as, supposing this notion to be just, to examine whether the mediatorial dispensation could be in any manner, and with any propriety, so extended by analogy, as to be brought to correspond with such enlarged notions of the visible creation.' The texts introduced confirm this opinion; and the probability of this mediatorial dispensation is the discovery the author thinks he has made of the Creator's economy, to which we are not inclined to give our assent, however pleased we may be with his ingenuity in support of his hypothesis. We should be extremely sorry to have misrepresented the author; and, if we have done so, it must be without intention: but, on a further perusal of this work, the idea of εἰς μεσιτη; still seems to us to have been the uppermost in his mind; and, consequently, we do not see any grounds for altering our opinion, that he conceived himself to have become acquainted with some material part of the Creator's economy, with respect to the inhabitants of distant worlds.